

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. (MIND AND MATTER Publishing House, No. 713 Sansom Street, Phila., Pa.)

PHILADELPHIA, SATURDAY, MAY 7, M. S. 34.

{ \$2.00 PER ANNUM, Payable in Advance; } NO. 24.
Single Copies Five Cents.

For Mind and Matter.

THOUGHTS IN A CEMETERY.

T. P. NORTON.

Why do these mounds attract the thoughtful crowd?
There's no one here;—'Tis useless they should seek
For recognition from the dust, whose loud
Vain lamentations such deep griefs bespeak.

Dust only answers to their fond desire
With silent and mysterious gleam;
Leaving the spirit groping deeper, higher;
To find the level of its parent stream.

Poor soul! The sky is nearer thy heart's goal
Than earth;—Thine incense there might travel free,
Nor end in smoke, in blackest clouds to roll,
And fall again in discontent o'er thee.

Far deeper than the grave thy thoughts must reach,
And stronger than the ties of earth they love,
To magnetize the cable o'er the breach
Which separates this life from that above.

These flowers thou tenderest, belong not here.
They leave as fast as their perfume can rise;
To bloom more fragrant in a brighter sphere;
Leaving behind their azure in the here.

They whom thou seekest, loved, are not here,
But risen to realize thy brightest dream,
To soothe, to guide, to elude the loving tear
Which floods thy pillow with its crystal stream.

In wakeful hours to cool thy feverish brain,
And free thy troubled spirit from its cure;
While whispering of a land that's free from pain,
They seek to guide thy faltering footsteps there.

SPIRITUAL FEAST.

Mrs. James A. Bliss at Kansas City—A Remarkable Select Seance.

KANSAS CITY, Mo., April 25, 1881.

To the Editor of Mind and Matter:

DEAR SIR:—I am going to attempt to describe to your readers the marvelous manifestations witnessed by a small party selected by the guides of Mrs. Bliss at a "guides' seance" through the mediumship of that wonderful medium. But while I take the task upon myself with pleasure, I feel my utter incapacity to do the subject justice. It is as if we had caught a glimpse of the fabled paradise through the half-opened gates, and then attempted to describe the glory and brilliancy of its streets of gold and gates of pearl and precious stones.

The seance was held on Monday evening, the 18th instant, at the residence of Mr. Matt. Clary, where Mrs. B. has found a pleasant home and kind and loving friends since her arrival in this city. For the benefit of those of your readers who are not far advanced in the knowledge of the glorious philosophy, I would state that the circle at a "guides' seance," is composed of only of persons selected by the spirit guides of the medium. The persons present at this seance were, Dr. J. Dooley, Mrs. Dooley and Miss Eva Dooley; Mr. and Mrs. Clary and Miss Clary; Mr. Jos. N. Lucas, Mr. Justin Robinson and myself. Mrs. Clary's three young children were also in the room.

I commenced the earnest investigation of these phenomena ten months ago, through the mediumship of Mrs. M. M. Jameson, one of the noblest-hearted and most truthful women I have ever met. She passed to spirit life last December, deeply regretted by all who knew her. Since my first sitting I have been a constant and zealous investigator; but I doubt if I was a thorough believer until my second sitting with Mrs. Bliss. When I first commenced this interesting study, an old friend of mine, an investigator for over thirty years, said to me, "It is like living in the atmosphere of the tomb." Well, if Mrs. Clary's pleasant seance room is the "atmosphere of the tomb," it is a very good place to be.

Mrs. C. had a small table loaded down with rich cakes, made for the occasion, wines and fruits, and flowers in profusion. It was like preparations for a feast, and it was a feast such as mortals seldom enjoy. Mrs. B.'s baby's nurse was very ill this evening, and that occasioned a little delay; but shortly after 8 o'clock Mrs. B. was controlled and went into the cabinet. She was dressed in her usual costume—a dark grey woolen dress with tight fitting sleeves, and no trimmings or ornament whatever, with the exception of a lace tie around her neck. The circle sang "The Sweet By-and-by," and shortly afterward "Billy the Boot-black" spoke through his trumpet, bidding us all good evening. "Billy" has made many warm friends since his advent in Kansas City. After speaking, "Billy" pulled the curtains aside and stood there fully materialized. He had scarcely dropped the curtains before they were opened again, and Jessie, Mrs. Clary's oldest daughter in spirit life, showed herself. She is a charming maiden of nineteen years.

The next picture presented to us, was indeed a beautiful one. Billy and Jessie stood there arm in arm. They showed themselves twice. From where I sat I could not see Jessie's full form, but I distinctly saw her arm drawn through Billy's, in a perfectly natural manner. We sang again, but were interrupted by the appearance of another spirit, Valentine, Mrs. Clary's son. I have attended four circles since Mrs. B. has been here and I have met this spirit every time; his individuality is unmistakable. We were called up in turn and presented to him by his mother. He had a chain in his hand, made of Mrs. C.'s hair, and mounted in gold. His mother presented it to him in Philadelphia last November. When he put the chain in my hand his hand touched mine. He left the chain with his mother until the next seance. His mother gave him a bouquet; he dropped the curtains, but immediately raised them again, and the bouquet was fastened on his

coat. He then kissed it and returned it to Mrs. C. He dropped the curtains long enough to rap for Mrs. Dooley. When she came forward he picked a bouquet from the table and presented it to her. Valentine appeared dressed as he always does—in full evening suit. He is a tall, slender young man, apparently 22 years old, with a delicately formed face and light moustache. Valentine remained materialized probably five minutes.

After another interval of singing, Capt. Hodges, Mrs. B.'s head control or guide, raised the curtains and stood in the doorway of the cabinet. The captain is probably a familiar acquaintance of many of your readers, but for the benefit of the large majority who have not seen him, I will describe him. He is a powerful man, when materialized, I should judge nearly six feet in height; has a moustache and strong physique, and always comes dressed in the United States uniform. A greater contrast than between him and the spirits preceding him cannot well be imagined. The captain reached out to the table, picked up a bottle of wine, smelt it, slapped the bottle with his hand and laid it down again. We were then presented to him in turn, I being the last. I had met the captain several times before, but never had the pleasure of shaking hands with him until this evening. When I approached him I said: "Captain, I am delighted to meet you." He slapped himself violently on the breast several times, probably to show me he was solid, and then grasping my hand firmly gave me a good, hearty shake. Capt. Hodges has a large hand, and everybody notices this fact.

After this spirit's disappearance the most wonderful occurrences of the evening commenced, and, Mr. Editor, if my testimony was not supported by the testimony of other unimpeachable witnesses I would be reluctant to send it forth to the world. A spirit known as Capt. Davis (he was, I believe, a sea captain) stepped entirely out of the cabinet. He was well known to the rest of the circle; I had only seen him once before. But I had a splendid opportunity of observing him this evening. He had, as usual, a white wrapper on, and was a smaller and shorter man than Capt. Hodges. He pushed the table away from the cabinet, quite close to the circle, and about five feet away from the cabinet door. The spirit then picked up various things upon the table, and raised them up, as one holds out a weight. He then picked up the knife from the table and striking the point upon the frosting of one of the cakes produced electric sparks. With a gesture he invited us around the table to observe this phenomenon. I think the spirit then returned to the cabinet for strength. When he came out again he took up the knife, raised it aloft so we could see it plainly, and drawing one of the cakes to him cut it, and, like a man, he cut some pieces large and some small. You can imagine the intense attention and interest manifested by our little circle. When the spirit had cut the cake to his satisfaction, he invited Mr. and Mrs. Clary, by a gesture, to come forward to the table. He then took up the wine bottle and a glass, passed out some wine, and handed the glass to Mr. C. He repeated the action, handing the glass to Mrs. C., and then, taking another glass and pouring wine in it, touched his glass to theirs and drank. I heard the wine make a peculiar gurgling sound as he swallowed it, and he smacked his lips afterwards. Dr. and Mrs. Dooley next approached the table, and wishing the spirit health, drank with him. When Mr. Robinson, Mr. Lucas and myself approached, I placed myself at the end of the table, quite close to the spirit, and saw his face in profile. He was a fine looking man, with a round, small head, and full beard, cut short. When he handed me the glass my hand touched his. I did not drink my wine, but touched glasses with this convivial, powerful spirit, and wished him health. With a round of applause from the little circle the spirit then retired into the cabinet, but kissed Mrs. C.'s little boy and girl before he dematerialized.

After another short interval, Grandmother Smith, an old lady, 89 years old, and whom I have seen closely several times, spoke in the cabinet. The old lady showed her face, and calling Mrs. C. to her, praised the arrangements, but said she couldn't eat anything, but she took a bouquet from Mrs. C. Grandmother Smith is always a welcome visitor. After her disappearance, an angel form in spotless white, stepped out of the cabinet. But before her appearance, the spirit rapped for Dr. Dooley. Dr. D. had purchased three bouquets, one for Miss Western, one for Miss Neilson, and one for Rosie. Miss Western would not come out of the cabinet until the Dr. presented her bouquet to her; although the spirits were not promised the flowers, they evidently knew they were intended for them. The spirit took the bouquet from Dr. D. smelt it audibly, and dropping the curtains, immediately raised them again with the flowers pinned on her dress. She was recognized by every one at once. It was Lucille Western, the actress. I have seen and spoken to this spirit face to face, but this evening she was materialized perfectly. She was met with words of admiration and welcome by every one. She advanced to the table, and picked up various things; the dish of flowers, cakes, etc. She did not seem pleased with the way Capt. D. had cut the cake. She picked up the knife, but in doing so upset a glass on the table, and dropping the knife to the floor, drew back with that peculiar drawing in of the breath through the teeth. The action was perfectly natural, and the attitude of the spirit, beautiful and graceful beyond expression; she spoke then in a whisper, "The knife, the knife,"

pointing to the floor. Genial Mat. Clary said, "Oh! that's nothing—break everything if you want to!" and stooping in front of the spirit, picked up the knife and handed it to her. Miss Western then cut the cake again, but accidentally, I suppose, left one of the large pieces. She then passed the cake around the circle, and I happened to get the large piece, and said to her as I took it, "Why, Miss Western, I have got half the cake here." (I forgot to mention that the young ladies, Misses Dooley and Clary, had remained down stairs to get the baby to sleep. They entered the seance room shortly before Miss Western materialized, and stood behind our chairs.) When the circle had all got cake the young ladies came forward. Lucille allowed Miss D. to take a piece, but when Miss C. reached out, the beautiful spirit drew back the plate with a tantalizing motion, and materializing a cloud of lace from her arm, threw it over the plate with a graceful motion. She repeated this maneuver several times to the great amusement of the circle and discomfiture of the young lady. At length Miss C. said: "Oh! please Lucille, let me have a piece; you have given all the rest some." Lucille could not resist the pleading voice, held out the plate, but drew it back again, and raising it gracefully over her head, she put it on the table, and Miss C. got no cake. The sweet, tender beauty of this scene will never be forgotten by those who witnessed it. Lucille then set the plate down, and picking an orange out of the dish, offered it to Dr. D. But she would not let it go; so they both squeezed until the result she evidently wished—the breaking of the skin—was attained. She then wrenched it from his fingers with a quick motion and put it to her lips. We could distinctly hear her sucking it. She then gave it to the Doctor. After the seance he explained to me how it was done. Miss W. then retired into the cabinet, allowing us to see her dematerialize as she did so.

The cabinet is set in an alcove, and the music box stood outside on a chair near Mrs. C. The spirit soon came out again, wound up the music box, which played a waltz, and danced very gracefully, turning completely round several times; yet I could not distinguish the slightest vibration of the floor. There was no jar as if a mortal were dancing. Mr. Robinson, who was an actor for many years, and played with Miss Western, then asked the spirit to act the listening scene in "East Lynne." She did so to perfection, and, as Mr. R. said, quite naturally, seeming to fall backward into the cabinet in her despair. She then acted parts of the "French Spy" and "Gypsy Queen," each part being recognized by Mr. R., the spirit corroborating him by rapping on the table. She retired into the cabinet again. Every performance was greeted by a round of applause from the small and select, but very appreciative audience. There was silence for about a minute; then a figure almost entirely in black stood in the doorway. I could just see the bottom of a white dress—something white on the head. The face was covered. This sombre figure glided out quickly, directly in front of me; the dark cloak was thrown aside and Lucille Western, in all her angelic loveliness and spotless white, stood there in a theatrical attitude. It was a scene from the "French Spy" and the effect was startling in the extreme; and although a little used to such things, it sent a chill through every fiber in my body. The spirit then shook hands with the circle. I carried her hand to my lips, after a slight hesitation on her part; the skin felt a little colder and much softer than a human hand. There was all the natural difference between Capt. Hodges' hand and Miss Western's.

The next spirit that showed herself was Lizzie Walker, one of the medium's guides, who had not materialized before in Kansas City. She spoke her name plainly. After Lizzie, Miss Adelaide Neilson came. I think this is the fifth time she has appeared. I did not get near enough to the spirit to describe her; but she called Dr. D. up and shook hands with him, and the doctor presented her with a bouquet. I could see that she was splendidly attired, with shining specks upon her dress. Dr. D. said the spirit was attired in white satin with leaves of gold. After Miss Neilson came another interesting spirit, well known in Philadelphia, I believe. "Aunt Liza," the colored woman, came out to the table, examined it critically, but didn't take anything; but she danced for us, we singing lively Negromelodies. When she ceased dancing, I distinctly heard a man's hand clapping in the cabinet. This was Capt. Hodges. Aunt Liza was still outside the cabinet. I have witnessed this phenomenon once before. Mr. L. and Mr. R. went close to Aunt Liza; she bowed extravagantly, and shook hands with both. They told me her hands were rough. A ballet dancer followed Aunt Liza—a slight and very graceful figure. She danced the scarf dance, and posed very gracefully. I thought she was a stanger to the circle; but I understand Mr. R. knew her as Miss Benson. Next came charming little Rosie Gibson, the pet of the circles. She has a witty reply for every one. She criticized our table severely, and kept the circle laughing for ten minutes. Some one asked her if the baby's nurse was going to die. She replied, without hesitation, "Ask Dr. Dooley." I wish all spirits knew enough to answer that way when they didn't know. When Rosie left us, Capt. Davis materialized again, and asked Mrs. Clary to sing. She sang, "It is well with my soul;" he sang a second to her soprano, in a deep, rich voice, and in perfect harmony. He was invisible while singing. Valentine sang, "Nearer, my God, to Thee," with Mrs. C. The beautiful spirit guide "Silver Star" then materialized, and was followed by another

Indian guide—a darker squaw. The latter spoke a few Indian words to me and rubbed a bouquet against my face. Then Billy thrust his trumpet through the curtains and shook all the bouquets out of it. Jennie Fulton, the daughter of a friend of Mrs. C.'s came, and then the medium came out, still under control. There! I forgot our interesting friend "Blue Flower." She always complains that she cannot materialize enough to show herself; but her remarks are always interesting. This highly interesting seance lasted over two hours and a half, and the marvelous manifestations will never be forgotten by those present.

I have entirely avoided the realms of fancy and theory in describing this seance and confined myself strictly to facts. Looking at it from an investigator's point of view there are some very noticeable facts. Without going into details there were all the comparisons existing between blooming youth and the wrinkled octogenarian—between a boy and a girl of 13 or 14 years, and a bearded man six feet in height—between white and black—between the Indian and the paleface. Another strong point is the individuality and personality possessed by each of those forms; so that when you have met them two or three times they possess as individual a personality to you as any acquaintance in the ordinary walks of life. You recognize them at the first glance—you know them by the first word, the first familiar movement. As proof of immortality to the sceptic and unbeliever this letter is practically useless, for I claim that the man or woman, knowing little or nothing of this philosophy, who would believe in the occurrence of these wonderful manifestations merely on my word or that of my friends, would be an impediment rather than a help in the spiritual ranks. Spiritualism does not demand unreasoning credulity; it offers the proof. And all my friends and I ask is, that those who do not understand this philosophy will give us credit for trying to tell the truth. If this letter will only be the means of inducing some earnest, thinking men and women to investigate this subject fairly and earnestly, sifting with careful hand the false from the true, its object, as far as that class of readers is concerned, is attained. But to Spiritualists who, like myself and friends, have been through the fire; who have received error and nonsense, as well as truth and wisdom, from the other side; who have been tortured by doubts and suspicions to emerge at last into the full sunlight of glorious certainty—to such these facts have a great significance. If we only guide our lives aright, seek only the pure, the grand and the true, and laying aside all selfish desires, give the spirit world the conditions they ask and our full co-operation, who can tell what glorious results will reward our labors. When the mortal and the immortal—the divine and the human—the finite and the infinite come into yet closer communication who can tell what undreamed of, what immeasurable blessings will flow out on poor, weak, error-blinded humanity. We are favored beyond all the races of the sons of men who have gone before us; still, as the poet Tennyson truly says:

"We are ancients of the earth,
And in the morning of the times."

Truth, to the progressive mind, is welcome in any guise. But when she comes personified in such radiant angel forms—the forms of loved ones and friends gone before—she flashes along the gloomy, clouded horizon of our material minds as a divine revelation, dispelling with lightning vividness the mists of doubt and error that have gathered there since our very birth, and making a heaven of this dull earth of ours.

PETER GANNON.

707 Main St., Kansas City, Mo.

We, the undersigned, hereby testify to the correctness of the foregoing facts, in every particular:

J. DOOLEY, M. D.,
MRS. ANN DOOLEY,
MISS F. EVA DOOLEY,
MATT. CLARY,
MRS. MATT. CLARY,
LAURA PERRY CLARY,
J. W. LUCAS,
JUSTIN ROBINSON.

P. S.—In consequence of the severe illness of the baby's nurse, Katie, Mrs. Bliss gave but one seance besides the guide's seance last week. Katie passed to spirit life about 4 A. M. yesterday (Sunday) morning. Mrs. Bliss has labored under many difficulties since her arrival here; but fortunately she has been surrounded by kind and sympathizing friends who have endeavored to lighten her burdens, and make her visit, so far from home, as pleasant as possible. P. G.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$82.05
I. N. Seavers, Leavenworth, Kansas,	1 00
F. E. Phelps, Newton, California,	1 00
Charles Fix, Franklin, Pa.,	1 00
Mrs. M. A. Manley, Franklin, Pa.,	1 00
C. O. Thiel, Chicago, Ill.,	4 00
Mrs. C. A. Lucas, Haddam, Ct.,	50
E. S. S., San Francisco, Cal.,	6 00
S. B. Smith, Peru, N. Y.,	1 00
I. Griswold, Amsterdam, N. Y.,	66
A Friend, Minden, La.,	1 00
Mary D. Folsom, Normal, Ill.,	2 00

Another Remarkable Seance at Harry C. Gordon's.
Editor Mind and Matter:

On Friday evening, April 22, we had another seance with Dr. Gordon, and a select party, eight in number, the venerable Thomas Hazard being one of the party. The manifestations were again grand, glorious. A beautiful female spirit came and went over to the back of the room, where sat a lady and gentleman, who had come fifty miles to the circle, and who on account of the poor health of their mother wished to return by an early train. The spirit was recognized by them as sister Mary. Then a familiar spirit came out—one of the guides of the medium; who gave his name which I have forgotten. He was tall and rather portly. He came outside of the cabinet and spoke beautifully, dematerializing as he spoke, until there was nothing left but his head in sight on the floor still talking plainly. They were beautiful and exalted thoughts that were spoken. After a short interval of singing, a fine gentlemanly form came out dressed in the surplice of an English Episcopalian minister, with the peculiar neck dress and with square lappets in front. He pointed and beckoned to me. I arose and approached him closely and recognized him as an old time friend and guide, who has been for many years interpreter for Wappaconeta, my guide; by name Charles Plumtree. I said, "Is this you, Charles?" He bowed and gracefully waved his hands in assent, and right before us, four feet from the cabinet, he dematerialized his surplice from his right arm. I asked him to please dematerialize the other; he did so. I then asked him to please go into the cabinet and take off his surplice entirely and put it away. He did so, and came out again in full dress; black coat and pants, white vest—the priestly neck gear removed; walking up to me and around the room, he then retired. After another song a beautiful lady form came out (one of the sitters being annoyed by some empty chairs in his way, was in the act of removing them); when the beautiful spirit took one in her hand, and carrying it not less than six or eight feet to the other side of the cabinet, set it down; then going and getting another chair, set it about two feet from the cabinet in front; then invited me by signs to come up to her, which I did, and recognized her as a dear lady friend of mine, Fannie Wright, sister-in-law to the Rev. Charles Plumtree. She invited me to be seated in the chair she had placed for me. I sat down, feeling thankful for such notice. She walked all around me, and dropped a lace handkerchief on the floor, and one of the sitters reached to pick it up, but she picked it up and shook it open, and soon materialized it into a large lace shawl, and threw it over my head and her own, and kissed me under it, with lips as natural as in real life, and her pleasant smiling face was lit up with its own interior light; her beautiful eyes indicating the greatest pleasure, sparkling with immortal youth. The two friends before mentioned, being anxious to go and becoming restless, broke up the circle when its conditions were the most happy. Yours for truth,
THOS. STREET.

"Spiritual Vassalage."

How harshly the thought grates on the sensibilities of those by the truth made free, as they remember the fiery ordeal of terrible trial of patience and bitter battle. We have met an argument somewhere, entitled "The Falacy of Strife," the aim of which was to show the seeming folly of the universal struggle and fight for human existence. Immediately our mind's eye saw the proxy author lounging in luxuriant ease in the spacious, richly furnished, comfortable apartment of a country villa, leisurely throwing off page after page of the "Folly of Strife." Of course, to one so situated in luxury and peace at home, sipping wines of choicest flavor, and surrounded with all that heart may wish, 'tis foolish to leap into the stirring and conflicting arena of life's busy battle. This we saw, and in the evening of a stormy day in mid winter, as we paused beneath a street lamp to adjust our coat more closely, amid the driving sleet and snow—a shivering, ragged and sickly little straggler—a waif on the great sea of humanity—crouched toward us with extended, cold-bumpled hands, appealing for relief. This in our great city of "brotherly love." We opened our coat again, our heart opened also, and with a fervent "God bless you," we pushed on, absorbed in thought of the improvidence and conflicting interests of society. O! ye political economists, is there not a great radical wrong somewhere? That child—the struggling, dear little outcast—is before us. Society, the State, the Church, cries, "God help the boy," and hangs the man. With the easy adjuration, "God help him," we leave thousands of souls in ignorance, neglect and want. Doom them while yet walking the path of guiltlessness, to future demons—their own unguided passions. Society legalizes the traffic which condemns to want and penury, making them helpless outcasts, and then punishes, in their wickedness, its own weakness.

Come with us, sordid, truckling Statesman—you who are continually striving for place and power, counting men simply as stepping stones, by which to reach your personal aggrandizement; come also, you author of the "Falacy of Strife"; ye, too, philosophers, who talk so glibly, profoundly of natural law, cause, and effect, antenatal influences, etc., and never dream of practicing your own ethics; ye city fathers, too, come to the filthy, noisome street, and look with us on God's image in its childhood here, and answer: are not children such as these the noblest things on earth? O! ye godless reformers—meeting frequently in conference, so piously to prate for mutual delectation—come out from your clouds of impractical etherialism down to innocent childhood; reform yourselves—then may you prove of some service in the reformation of others. O! ye who possess the power to prevent, will ye stand forever idly by and see the fiend of furies stamp his fiery brand of shame and sin on innocent childhood? Shall it so soon be made a trading thing of misery and vice, driven from street to street, a piece of living merchandise for mingled beggary and crime?

Ask yourselves ye city fathers, with its first awakening amid these plague spots of a great city—links that make the galling chain of spiritual vassalage—what lessons shall such childhood learn, by which to pass through life's thorny maze, making an item in the social sum. Alas, without the inward, higher spirit culture, satanic cunning will be its wisdom—hypocrisy, its only idea of truth, and theft its natural law of self preservation. And who is to blame? The lack of this sin freeing, soul purifying culture, has made the human race the inheritor of the hydra of disease—disease

in all its multifarious distortions, bequeathed by the ill-informed parent, and in consequence the race is becoming degenerate, feeble, puny, sickly, dwarfish, dyspeptic, consumptive lepers, and worse, coming into the world not half made up—terribly distorted physically and per consequence spiritually also.

Our way sides are strewn with these wrecks and waifs, our hovels and sheds, pauper houses, and prison houses, are filled with miserably defaced images of God. Beggars, thieves, murderers; and this comes, much of it by bad legislation, lack of correct culture, neglect, spiritual imbecility, absolute vassalage—the rivalry and brutish ignorant antagonism, existing in society.

For the helpless to strive to extricate themselves from their thralldom would, perhaps, be fallacy. But should not the strong, the rich and able, take them by the hand and help them to help themselves? Yes, they who are strong should bear the infirmities of the weak and so fulfil the law of human love. As angels, in the midst of the darkness and night of spiritual and mental slavery, so should the smiling white-winged ambassadors of the holy gospel of freedom and good tidings to all, continually aid to effect the disenfranchisement of mind, the opening of the prison to all that are bound and set the captive free. "Victory!" we see this soul-thrilling word inscribed in white letters on a black ground—poised above it in mid-air we also see lovely children scattering midst the lettering, beautiful flowers, which light them with the glint and glow of an exquisite glory. And now there is music most entrancing—a melody of angel voices:

"Peace hath her victories more renowned than war."
True, we wrestle against spiritual wickedness—rather against wicked spirits in high places. Against the soul enslaving powers of the darkness of this world—covetousness and mammon. Still, is it the gentle influences that unfold, mellow and ripen the spirit. As we cease to do evil, cease from all exhibitions of vicious and uncontrolled temper; patience having gained her perfect work, so that we can readily bless even an enemy; then are we greater, better, than the warrior who conquers a city, because we control our own spirit.

The silent forces of nature are said to be the most powerful. The laurel wreath of self-conquest, intertwined with the beautiful victor graces of hope, equity and love, assure permanent peace to all men of good will.
REICHNER.

A Seance With Mrs. Crindle.

Editor Mind and Matter:

May I have a little space in your paper to speak upon a subject only lately investigated by me—Spiritualism? Having been living in the country where no opportunity offered, I am a stranger to these phenomena. Being called to San Francisco, Cal., some four weeks ago, I was invited by a friend to visit a materializing medium, Mrs. Crindle. We found some forty persons present. A committee of gentlemen, or rather any one who wished to do so, were invited to inspect the cabinet, the said cabinet being a room with a door leading into the hall. The door we locked and put on it private seals and marks that could not be touched without our detecting it. The medium then entered the cabinet, in a dark, tight fitting dress, a fichu of lace and flowers were fastened at her throat, and in less than ten seconds from the time she entered, a form stepped out into the audience room, with bare arms and shoulders, as were also her feet.

The medium had on rather heavy shoes; they squeaked, I noticed. It certainly would have taken any woman at least five minutes to have undressed. And then before me, covered in lace of snowy white, stood the form. Two gas jets were turned up full. I saw her face clearly; no resemblance whatever to the medium, but a round faced girl of 18, tall and slender, fearing neither man nor woman. At the same moment, Mr. Gruff, her control, was singing through the trumpet inside the cabinet.

Other spirits followed; many in the audience going forward and embracing their friends. Had I not seen faces of my own dear mother and brother, who have been in spirit life many years, I might have thought it all a trick; but I did see them and shook hands with them, and they spoke of things that none but myself living knew. It was to me like a man coming out of a dark prison of doubt into the sunlight of a bright and beautiful world. I am a changed man. I have new aspirations and new hopes—for my dear ones live, watch over and care for me—and some day I shall meet them. She has many kind friends, who sound her praises always as a good medium. A plain, honest, truth-loving woman, who seems modestly unconscious of her great gifts.

A few evenings later I attended a reception given her at Mrs. Sleeper's, where she was presented with a beautiful silver tea-set, cake basket, pickle caster, etc., twenty-two pieces of silver, besides other rare gifts. Mrs. Sleeper presented her with a hundred dollars.

Mrs. Crindle will be among you in the East soon, I am told, where she, I hope, will make many converts. We need just such a woman and such controls as she has, to reform the world.

A moral lecture, given at the close of the seance by Mr. Gruff, is worthy our attention, and would do any minister credit—this voice, full of love and pity for erring humanity. A beautiful selection of songs were sung by him also. He is a spirit that any medium might reverence and be proud of.

Thanks to Elsie Crindle and your paper for being a happy man to-day.
W. S. W.

Port Townsend, W. T., April 10, 1881.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged	\$71 24
Mrs. E. S. Sleeper, San Francisco	3 74
W. A. Mosley, S. New Lyme, Ohio	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass	1 00

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

It is our purpose to attend all the campmeetings to be held in the East and West the coming Summer, in order to make the personal acquaintance of the friends of Spiritualism, and let them see that we are not the ambassadors of St. Nicholas, as some of our spiritual contemporaries would, if they could, make them believe.

The police having notified the trustees of Thompson street church, that they will not be permitted to charge an admission fee to their meetings on Sunday evening. Mrs. Powell will hold a circle at that place on every Sunday evening, until further notice, free of charge. All are cordially invited. The strictest order will not only be expected but maintained.

We propose each week to send out a considerable number of specimen copies, to which we invite the special attention of those to whom they are sent. We do not depreciate the value of any other publication, when we say that MIND AND MATTER is second to none of them, in the importance of the information that is being given weekly through it. Friends, read it, meditate upon what you read, and hand to your neighbor.

KIND WORDS.

Mrs. E. R. Kendall, Taunton, Mass., with renewal writes; God bless you my brother, and your noble endeavors for truth, justice and mercy.

H. E. Parsons, Ashtabula, Ohio, writes: Enclosed is two dollars; don't let my paper run out; if you do I will not forgive you while the Lord reigneth.

P. D. Bradbury, Fairfield, Me., writes; MIND AND MATTER is the live paper for Spiritualists to read. Of course Christians will object, well, so be it, we can afford to wait.

Geo. H. Booth, Lowell, Mass., writes: I cannot express my respect for you and your paper, for its manly character and straight forward course in behalf of truth and right. Go on, I will try and do my part for you.

M. F. Millikin, Pine Point, Me., writes—with remittance for renewal. As No. 23 of MIND AND MATTER "the best paper in the world," has not reached me, I think the subscription has expired. I do not wish to miss one number.

Z. Houghton, of Darien, Wis., writes, with subscription: "Can't do without your paper; it is a two-edged sword, wielded by the strong arm of truth, right and justice, cutting down all noxious weeds standing in the way of the onward progress of the most glorious and highest revelation ever given to man.

Borden Woolley, Manasquan, N. J., writes with renewal: I begin to like MIND AND MATTER very much, at first I was disgusted with it. I thought that it found too much fault with most every body, but looking further into the thing, I find there is a good lot of fault not rubbed any too hard yet. Stand firm.

H. B. Wilcox, Boston, writes, with subscription for one year for Mrs. C. Morrison, M. D.: "Mrs. Morrison and her spirit band are in full accord with you and yours, for your noble defence of genuine mediumship, and for showing up, in print, the true inwardness of the would-be spiritual 'Moguls.' Now, sir, go on with your great work, thus far built on the solid rock-bed of truth, and fear not, for you will be sustained by the best minds on both sides of 'the river.'"

Mrs. Mary D. Folsom, Normal, Ill., writes, with remittance: "I cannot close this without telling you how much I enjoy the reading of your excellent paper; also, how much I sympathize with you in your battle for truth against the host of opposing influences, both spirit and mortal. I feel sure that you will come out victorious. 'They that are for you are more powerful than those who are against you.' It is my daily prayer that God and his good angels will sustain and strengthen you to the end of the mission to which they have called you; and they surely will, for they did not commence this work without counting the cost. Again I say, God bless you."

Tryphena C. Pardee, of Ellington, N. Y., writes: "I improve this opportunity to renew my sincere thanks for the continuation of your very valuable paper. I find food in that which no other paper dares to deal—the research for the knowledge of truth, so long hidden in the dark bosom of error and superstition. It seems to me the ancient spirits are bringing it crumb by crumb to your broad table through the medium Alfred James, to disseminate to a starving world. Will not those who dare not now partake, bless you in the future for breaking the bread of life drawn from the safe of eternity, the powers of spirit memory applied to the newly found and utilized laws of life. May the kind and truthful angels faithfully execute the will of the most high wisdom that seems to be shedding its light of revelation upon your work, that will not stop until mankind shall be redeemed from the seal of belief. On the 24th ult. our vicinity was called to mourn the loss of one of our most lovely young ladies, Mrs. Lida Mather Harshman, the young bride of W. S. Harshman, of spinal fever."

Connecticut has struck a blow at itinerant quack doctors by demanding that henceforth they shall pay the same license as a circus; that is, \$20 a day for every day they hold forth in a town.

Mediums' Home Notice.

CINCINNATI, May 3, 1881.

To the Editor of Mind and Matter:

At a meeting of the Board of Trustees of the Mediums' Home Association, held May 21, Thos. Street, of Lockland, O., was appointed agent for said association, with full power to receive subscriptions, sell brick cards and further the interests of the association as lay in his power. Please announce the same as official, and oblige,
CHAS. S. KINSEY, Sec. M. H. A.

The Davies-Fletcher Case in the English Courts—Mr. Fletcher's Statement.

[From the Boston Daily Advertiser.]

It is only to-day that I have read your editorials concerning the Fletcher-Davies affair in London. As a Spiritualist and a medium I long ago learned to expect no consideration or favor, but as a man and an American citizen I feel I have a right to be heard. As this case stands you have accepted the unsupported evidence of Mrs. Davies as absolutely true, and base your condemnation upon it, never appearing to doubt for an instant the veracity of the statements made nor to question the motive of the individual. Is it not possible that these statements may be, to a very great degree, influenced by malice and hate? At the trial not a particle of evidence was offered to prove the truth of her testimony, nor does a line in the correspondence allude to the disposition of the property; and yet you are prepared to condemn, unheard, the accused upon the statement of a woman, whose character was such, that if certain evidence in hand had been accepted and brought out, she would be shunned by all decent people.

"But why was there no counter evidence offered?" Because one witness was included in the indictment, and therefore his mouth was closed. Mr. Francis T. Morton, a gentleman of position and respectability in Boston, being in England at the time the papers were made, was knowing to the whole facts, and was prepared to contradict the outrageous statements made by Madam Davies. But his name was included in the indictment for the purpose of closing his mouth and preventing the truth from being known. Is this to count for nothing, or are we to be condemned upon this one-sided evidence? I am accused of having left Mrs. Fletcher alone in England, to face this matter. The fact is, I have never returned to England since I left last year. Mrs. Fletcher sailed for Glasgow in November, and I intended to follow, if possible, a month or two later. After her arrest it was thought best that I should not go back, until the drift of the case was seen, owing to the law concerning public mediums. I have been always ready to meet the truth, either here or elsewhere, but I am not prepared to stand in the dock and meet the falsehoods of a malicious woman with my strongest witness silenced by indictments.

In the midst of all this you have omitted to note one important fact, namely, that one week after the trial Sir James Ingram, of the Bow-street police court, issued a warrant for the arrest of Madam Davies for perjury in this same evidence. Thus the government turn against their own witness. I fail to see that anything is proven against us; there is the evidence of one woman, unsubstantiated, against whom, in the evidence, the government charge perjury. I beg to say that this matter will not be allowed to drop, and possibly when the truth is known there will be less to condemn than you now imagine. Hoping, for the sake of the truth, you will insert this letter in your paper, I remain, sir, very truly yours,
J. WILLIAM FLETCHER.

Boston, Mass., April 28, 1881.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and assistance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in MIND AND MATTER	\$110 00
Cynthia C. Allen, Springfield, Ohio	1 00
A. Hornick, Vienna, Illinois	1 00
F. W. Smith, Rockland, Maine	50
Total Paid	\$123 40

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robins, Terre Haute, Ind.	50
Mrs. Corbit, Mulvany, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
Total Pledged	\$263 50

Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Special Notice from "Bliss' Chief's" Band.

Bliss' Chief, speak for Blackfoot, the great Medicine Man Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sanson street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken; only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA, PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881.
JOS. F. TOUNOIR, Notary Public.
SEAL.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

MELITO (A Greek Writer.)

MY BEST GREETINGS.—According to the Scripture it is said: "Oh! fool: thou hast said there is no God." We want no God outside of ourselves, no matter how illimitable or how far the power called God extends. The only God that can and does act upon us is that which speaks to the most refined matter. And, what is this most refined matter? Spiritually speaking, it is the conscience within the human mind. That conscience is the reflex of every action—every thought of each individual. Christians, from the days of their so-called Jesus, until now, have sought to get away from this unavoidable fact. Let them look it in the face and what is the result? They will find there is no religion but what is the outgrowth from some other religion that preceded it. No belief that was not entertained before. The doctrine of atonement for sin was known long before my time and was incorporated in the Eleusinian Mysteries. The idea of an atonement is as old as the human race. No man nor woman who ever sinned against his or her conscience, ever existed, who did not want to transfer the consequences to something or some person else. The doctrine of atonement for sin is nothing more than the revival of very ancient doctrines. I lived from A. D. 101 to A. D. 148 or 147. I had heard of the religion now called Christian, but I do not claim that I knew anything of the truth of it. I only know this, that I wrote to Marcus Antoninus about a new religion as set forth to me, but it was in no essential respect different from the Greek and Roman religions, and only appeared to be a modernized version of the same thing. Christianity and Paganism are substantially identical. My name was Melito.

[We take the following concerning Melito from McClintock & Strong's Ecclesiastical Cyclopædia.—Ed.]

Melito of Sardis, bishop of the place after which he was named, and a writer of considerable eminence, flourished in the second century. So little is known of his personal history that it cannot be determined at what date he was elevated to the episcopacy, though he probably held the bishopric when the controversy arose at Laodicea, respecting the observance of Easter, which caused him to write a book upon the subject. This took place under Marcus Aurelius, (Antoninus) to whom Melito presented an "Apology for Christianity," according to Eusebius, in his "Chronicon," in A. D. 160-170. In this apology, (which recently discovered in a Syriac translation, and placed in the British Museum, was lately [1896] rendered into English, by the celebrated Cureton,) Christianity is described as a philosophy that had indeed originated among the barbarians, but had attained to a flourishing condition under the Roman empire, to the benefit of which it greatly redounded. According to a fragment preserved by Eusebius, he beseeches the emperor "to examine the accusations which were brought against the Christians, and to stop the persecution, by revoking the edict which he had published against them. He represents to him that the Roman empire was so far from being injured or weakened by Christianity, that its foundation was more firmly established and its bounds considerably enlarged since that religion had taken footing in it. He puts him in mind that the Christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Hadrian and Antoninus had granted privileges in its favor, and that he hoped from his clemency and goodness that they should obtain the same protection of their lives and property from him." According to the testimony of Tertullian, (in a work now lost, but which Jerome cites,) Melito was regarded as a prophet by many of his contemporaries. The Church of Rome commemorates him as a Saint April 1. [A pretty Catholic April-fool trick that!] From a passage in Origen, quoted by Theodoret, Melito appears to have believed that God possessed a bodily form, and to have written in support of that doctrine. This assertion of Origen is supported by the testimony of Grenadius of Massilia; and Tillemont, though unwilling to allow this, admits that the early Church may possibly have been withheld from honoring his memory, by an appointed office, on account of this imputation, or else on account of the ascription to him of the book, De Transitu Beate Virginis."

[How many errors of history are corrected by that short communication, and what a blaze of light it throws upon the doings of Eusebius, in the way of interpolated falsehood, in the authorities he pretended to quote! The one grain of truth in his reference to Melito, is the fact that the latter did write to Marcus Antoninus—not in A. D. 169, but at an earlier period of the reign of that emperor—asking him to revoke the edict he had published against the new religionists, who subsequently were known as Christians. The fact that Melito was not honored by the early Christian Church, arose from the fact that he was not a Christian at all, much less a bishop. He appears to have been a just man, and not a religious bigot, and hence pleaded for the victims of the jealousy of the Roman priesthood, against whom the edict of Marcus Antoninus was directed. He was what the Christians regard as a Pagan, and was beyond all question a profane writer, and not a theologian at all. And yet the Roman clergy have made a saint of him, and have dedicated the 1st of April as the day on which to honor his memory. They could have chosen no more appropriate time than All-fool's Day for this pious trick upon their chosen followers. Thus one by one their pious frauds are being laid bare through the return of the grossly misrepresented historical persons of antiquity.—Ed.]

ZANZALE.

ALL HAIL, SIR.—I am a fanatic—an infidel—a wretch. Why? Because I did not agree with the prevailing opinions of my day. If you do not believe as the multitude, then you are a fanatic—an infidel—a wretch. That is the way life runs. All your mediums are fanatics. If you are a sensitive, you must be a fanatic. I believed in taking a red-hot iron to baptize myself with, instead of being dipped in water. Fire baptism—no water baptism—for me. Well, what brought me to this? I was a medium, and all mediums, from the day of Hermes down to A. J. Davis, were fanatics. They got a certain idea in their head and they were compelled of necessity to promulgate that idea. Now I want to say, that if this fanatical spirit can only be destroyed and replaced with the sole desire

of promoting the welfare of humanity, however low in the ranks of life, we could write our names on the tablets of memory of the generations for which we have labored. That kind of honor and that kind of name will outlast those of the poets and warriors of the past. I lived in Syria between A. D. 505 and 550. My name was Zanzale.

[We translate the following account of Zanzale from the Biographie Generale.—Ed.]

"James Bardius Zanzale, a Syrian monk received, in the sixth century, monophysism or Eutychianism, which had been nearly extinguished by the Council of Chalcedon, by the edicts of the emperors, and by the division of the partisans of that heresy. In this state of the decline of their sect, Severus, patriarch of Antioch, and other bishops who thought as he did, chose James Zanzale, (Tsantsale) thus called *ob summam ejus vilitatem*, as some authors say, and *Barodius* or *Baradat*, because he wore a vestment of many pieces; a simple monk, obscure, ignorant, but fanatical. They ordained him bishop of Edessa, and conferred upon him the office of Ecumenical metropolitan. They were not deceived as to the character of the chosen one, who completely responded to their attempt, and he compensated, by the activity of his zeal and the austerity of his habits, for what he lacked in talent and learning. Covered with tatters, and of a most humiliating exterior, Zanzale travelled over Armenia, Mesopotamia and the neighboring countries, reunited the scattered members of eutychianism, and animated them with his spirit. He ordained priests, bishops and eighty deacons, to continue his work, and merited, on account of so many labors and services, to give his name to the Eutychians who are since called Jacobites. He occupied the seat of Edessa during 37 years and died in A. D. 578. He filled the principal chairs of Asia and Africa with his disciples whom he consecrated or caused to be consecrated. It was he who ordained Paul, patriarch of Antioch, successor of Severus. The Jacobites received the three first general decrees; but they rejected the fourth. Perhaps it was the last article which constituted the whole of their error; because it ought not to be denied that several writers have pretended that the Jacobites admitted the two natures of Jesus Christ, and that they only opposed the anathemas of the decree of Chalcedon. At the same time, according to others they recognized the distinction of the two natures before the incarnation of the Word; but they believed that from that moment the two natures were blended nearly as wine thrown into water mingles with it. It is very doubtful whether they retained the seven sacraments of the Roman church. All that has been advanced to prove that they did is extremely weak. They admitted the real presence of Jesus Christ in the Eucharist and probably the *imputation* (consubstantiation). This is the result of the confusion of their system." In certain countries they joined circumcision to baptism, and marked with a hot iron those who were baptized. Those of them who were most rigorous, confined the youth to almost all the practices of the Evangelist; which rendered them cruel and ferocious; because, as a learned Orientalist has remarked, it was a common thing to give the young addicted to excesses to their charge. The Ethiopian monks, as related by Francis Alvarez, practiced incredible austerities."

[How perfectly the spirit depicted the characteristics of himself as he was, when as a fanatical medium under spirit control, he imputed such cruel folly under the mistaken idea of religious obligation. Let Dr. Buchanan, Dr. Peebles, Mr. Kiddle and A. Jackson Davis heed the lesson which this spirit teaches.—Ed.]

MELCHIOR HOFFMAN (An Anabaptist Divine.)

GOOD DAY, SIR.—I am a Dutchman. I don't believe exactly what was taught in my time. I was a foolish Christian. I was an Anabaptist. I fooled my time away, sir, for that which is not good for me now. Far better would it have been had I used my time in thinking and acting instead of believing. It is not in communion, nor baptism, nor any ceremonies of religion that you can gain one grain of happiness—but it is in the action of your soul—your spirit. That is engraved on your spirit—that is the desire of your spirit. Your belief is worth nothing. Your honest convictions are your saviour. If you do wrong honestly, you are not forgiven until you have done justice. There is but one religion, and that is the religion of individuality. That is the only religion. I devoted myself to perpetuating ceremonies and not religion. I died in 1570 at Strasburg. My name was Melchior Hoffman.

[We take the following concerning Hoffman from McClintock & Strong's Ecclesiastical Cyclopædia.—Ed.]

"Melchior Hoffman, one of the most celebrated Anabaptist prophets, born at Halle in Silesia, originally a furrier, went to Lavenia about the time of the Reformation, and became a Protestant. His enthusiasm for the cause of the Protestants led him to preach at Wolmar. On account of the great opposition he there encountered, he went to Dorpat, where the opposition against him was no less great, and he became so embittered against the Roman Catholic priests that he sought to influence the people in favor of destroying all paintings in churches, and all monasteries. This course estranged from him even his own friends, and he left in 1525 for Wittenberg to consult with Luther and Bubenhausen, who encouraged him to return to Dorpat, admonishing his friends at the same time to harmonious action. But his success was no better than before, and he soon after left for Reval. Later we find him at Stockholm. In 1527, the King of Denmark appointed him preacher at Kiel, but his determination to explain the Bible apocalyptically, and his deviation from the Lutheran doctrine of the sacraments, made Luther and his followers opponents of Hoffman, and after a stay of only two years, a conference to examine his doctrines was appointed. He was condemned for heresy, deposed from his position, and ordered to leave the country. He now went to Strasburg, and next to Emden, where he allied himself with the Anabaptists, and soon became one of their principal leaders. At the latter place he so infuriated his followers that they took him for the prophet Elias, and announced the Day of Judgment as coming in 1530. From Emden he returned to Strasburg, but the disturbances which he provoked occasioned the calling of a synod (June 1533), which condemned him, and caused his imprisonment. He died in prison in 1542.

[Such was the religious enthusiast, whose spirit, after 350 years, returns to testify that he wasted his earth life in endeavoring to found a fixed religious belief. Let all would-be founders of new religious sects take heed.—Ed.]

JOHN SUMMERFIELD, (A Methodist Minister.)

GOOD DAY, SIR.—I was a preacher and I preached Methodism. If I had it to do over again, I would rather preach hell. My name, sir, was John Summerfield. I was born in England, and died in America in 1825. No man had a greater desire to preach truth, and yet who was governed by more trivial circumstances. Now, I can only give the result of my experience in my search for Jesus. What has been that result? I will state it as I have realized it as a spirit, not as a mortal. The first one I applied to for information was Solon, a Greek, and what was his answer? He said as all men and women are transgressors, so all mortals want to shift the consequences of their transgressions on some other being. It was simply a question, as he explained it in his wisdom, of the cry of "Stop, thief!" From all the evidence I have been able to gather, as a spirit, I conclude there is no man that holds any preeminence over any other man except as he may be purer in morals. The purest moralists are those whose control in the spirit life is the most absolute in the end; by this I mean not only those who are passively moral, but those who are actively so. I assure you that kind of a record is the one that secures happiness—that secures bliss. I advise all to drop beliefs, to drop creeds, to drop fixed ideas upon any point, and make their lives as straight as an arrow toward that which their conscience tells them to be true. That is about all I can say at this time. Good bye.

[We take the following in reference to John Summerfield from Thomas's Dictionary of Biography.—Ed.]

"John Summerfield, a Methodist divine and distinguished pulpit orator, born at Preston, England, in 1798. He emigrated in 1821 to America, where his labors as a preacher were eminently successful. He was one of the founders of the American Tract Society. Died in 1825."

[As neither the medium nor ourself had ever heard of Summerfield when that communication was given, there can be no doubt that the communication is genuine. That being the fact, how conclusive it is that the Methodist religion does not help even its most zealous and eloquent advocates in spirit life? Who will heed the advice of this sincere and honest spirit, and abandon all fixed ideas that can hinder the free exercise of the human mind in its search for truth and happiness? Who?—Ed.]

MARY BEACH, (Esopus, N. Y.)

GOOD AFTERNOON.—I was like the former speaker, a Methodist. I believed I had the truth, and that those outside of my circle had not; but as a spirit I have found that no nation nor sect has the absolute truth. All spirits must work for that which they know to be true. This world is something similar to a pyramid, to a spirit, for each individual is seeking to climb to the top, and when the adjustment is finally made, each one fits like a stone in the great pyramid of truth. We help to build eternal happiness. There is not a sect, nor creed nor theological idea existing to-day on the earth, that is really true; but there is growth which will eventually bring light to all people. They must work to bring themselves up to meet that light. The light will not come to them, but they must work up to it. There is no religion that is true as far as I have found out. What is religion? It is this, as I understand it as a spirit. The higher, nobler and purer the spirit, the more its attractions draw it above evil, enabling it to become the exemplar of its age and generation. I departed this life in the latter part of 1879, at Esopus, N. Y., at the age of 37 years. My name was Mary Beach.

ANNA RALSTON, (Warrior's Mark, Pa.)

GOOD DAY, SIR.—I died at Warrior's Mark, Pa. I was the same as the sister who preceded me, a Methodist. I died young. To me life had just begun to open. I was ten years younger than the sister—that is twenty-seven. I have a father and mother living at Warrior's Mark. I wish to say that, in the spirit life, things seem to change very rapidly—that is, to shift from one thing to another according to your desires. As a spirit, I have found you can have all the suffering you desire or deserve, or you can have all the happiness your soul can crave. But these things are not dependent on belief—neither can they be avoided nor gained by adherence to any creed. But they can be gained by your own efforts. You can join those you loved on earth. You can have all the happiness you desire by adhering to that which you learn as a spirit to be true. No God—no Saviour—nothing but the centre of matter from which you are evolved, and which sends forth truth, which however soiled, must go back to its source pure and undefiled. Religion should be out of the way altogether, and each person taught from infancy, a system of morals, which will not allow one person to infringe on the rights of another. They who will devote themselves to the accomplishment of this change will be the greatest benefactors of their race, as far as I can learn as a spirit. My name was Anna Ralston, of Warrior's Mark, Pa.

DICÆARCHUS, (A Greek Writer.)

MY BEST GREETINGS TO YOU.—In my mortal life I was a follower of Aristotle, and the direction of my studies was toward philosophy, history and mathematics. As a philosopher, I held to the theory of force and matter, as modern scientists understand those terms. My God was not confined to temples, but dwelt in universal nature. In fact, my idea of God was that he was illimitable. As a historian, I studied Phœnician, Egyptian, Roman and Grecian history. As a mathematician, my position was very erroneous, in the light of modern science. I have thus given you the principal characteristics of my mortal life. As a spirit I have this to say: There is no formulated religion upon this planet but is the outgrowth of man's longings and desires. I have also found out, as a spirit, that many of the gods of antiquity were not myths, but had a real mortal existence, and that the same pride that attended them as mortals is continued in the spirit life. This being the fact, those who received earthly adulation have, as spirits, done all they could to delude mortals into the idea that they were superior to them. One of the principal examples of this in spirit life is Belus, the founder of the Assyrian power; who, after his death, was worshipped as the God Bel or Baal. This man's power as a spirit is great. He has millions of deluded followers in spirit life, but his power upon the mortal plane is extinct. He cannot receive any fresh accession to his ranks; but he is greater king in spirit life than he was as a mortal. I have cited this instance to show you the awful

consequences of making demi-gods of mortal men. The spirits who become thus controlled seem to have no executive ability for their own relief, but rely upon the representative heads of their religions; and moderns are following in the footsteps of the ancients, when they send spirits to the other life, looking for redemption through one Jesus. There is but one thing that can make all spirits happy, and that is liberty—freedom from all reliance, except upon their own individuality. Liberty can alone make enlightened and happy spirits. As all mortals are akin in the light of divine intelligence, so all truth is to be gained through personal knowledge and reliance upon the power of each one to attain it. I was a Mesopotamian, went to Athens, studied there at the school of Aristotle, and lived about 360 B. C. My name was Dicæarchus.

[We take the following facts concerning Dicæarchus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Dicæarchus, a celebrated Peripatetic philosopher, and a contemporary of Aristotle and Theophrastus. He was the son of one Pheidias and born at Messina in Sicily, though he passed the greater part of his life in Greece proper, and especially in Peloponnesus. He was a disciple of Aristotle, and a friend of Theophrastus, to whom he dedicated some of his writings. From some of the allusions we find in his works, we must conclude that he survived B. C. 296 and that he died about B. C. 285. Dicæarchus was highly esteemed by the ancients as a philosopher and as a man of most extensive information upon a great variety of things. His works were very numerous, are frequently referred to, and many fragments of them are still extant, which show that their loss is one of the most severe in Greek literature. His works were partly geographical, partly political or historical, and partly philosophical; but it is difficult to draw up an accurate list of them, since many which are quoted as distinct works appear to have been fragments. Among his geographical works may be mentioned—1. On the heights of mountains. Quotations in Pliny and Geminus show that Dicæarchus's measurements of heights were not confined to Peloponnesus—2. *Gea Peridos*. This work was probably the text written in explanation of the geographical maps which Dicæarchus had constructed and given to Theophrastus and which seem to have comprised the whole world, as far as it was then known.—3. *Biastes El-lados* was the most important among the works of Dicæarchus, and contained an account of the geographical position, the history, and the moral and religious condition of Greece.

[We cannot but regard this communication as genuine and from the spirit of the great Aristotelian philosopher, Dicæarchus. It will be observed that he speaks of himself as a mathematician, and makes no mention of having been a geographer; while in the account given of him he is mentioned as a geographer and not as a mathematician. It would appear from the two works referred to, called geographical, that they had special reference to geographical measurements and diagrams, which showed that they were more especially of a mathematical nature than geographical. This fact of itself would show the authenticity of the communication. As Dicæarchus was a learned man and doubtless perfectly familiar with the religion of Phœnicia in which the god Belus was the most prominent, especial historical importance attaches to his spirit statement, that Belus was the founder of the Assyrian power, and is to-day the great head and ruler of the millions of Assyrian spirits who still worship him as a deified man—utterly unable to break from the delusion that has enslaved them for thousands of years. What an invaluable lesson does such a spirit attest! Is it not time that there was an end put to the folly of sending religiously enslaved spirits to spirit life, as is being done by the priests of every religion now existing? We think so, at least.—Ed.]

JACOB S. JOHNSON, (Huntingdon, Vt.)

GOOD DAY, SIR.—I died in Huntingdon, Vt. My wife and some children are there. I was sixty-seven years of age. I passed away in 1877. I come here to-day to say that I feel strong and happy, but this happiness never grew out of the atoning blood of any god, or any god-man. It is simply from this. As a mortal I always tried to act honorably—to be fair and square in my dealings with my fellow-men; and it is this that must save your spirit—moral actions. There is no bar to happiness here in the spirit life but one, and that is, a guilty conscience. No faith nor belief can wash that white. But one thing can save that guilty soul, and that is a return here to earth, to help those you have injured. If you are too late to help them here, then you have to do them justice in the spirit life. In a few words more, I would say, there is a reliance in the thought that you have done some good to humanity. I thank you for this hearing, and for keeping the avenue open; for such evidence as the spirits bring here must ultimately overcome all difficulties. Yours for the truth, Jacob S. Johnson.

CATHARINE R. M. EGGLESTON, (North Salem, N. Y.)

GOOD MORNING, SIR.—I was weak when I passed to spirit life, and went with the hope for salvation through the Redeemer of mankind. The end was quiet enough on this side; but the awakening on the other was anything but pleasant, waking and watching every day to have my hopes realized. But there is one thing that I soon discovered by questioning other spirits, and that is that you can never realize that which is not true. I thought there was a rest for the righteous, so-called, but the spirit is not destined to rest. Too much rest makes a lazy spirit, just as no work makes a lazy mortal. In the Methodist retreat or abode in spirit life there is singing and shouting and clapping of hands, but this monotonous condition is a curse and not a blessing. The longer you stay there the more you become wedded to error. A selfish heaven cannot be called heaven, no matter how happy you may think yourself in it. Happiness can be found only in good actions, or those that lift up the fallen and down trodden. No one can have any idea of the immense work that there is for those spirits to do, who have gained some light and who are animated with a missionary spirit. I would say to all mortals: all you will ever know of heaven is that which, by your good actions, you have helped to create. In that true heaven you want but the duplication of those grand scenes of nature that you have here, without the storms, trials and sufferings incident to the mortal life. I know of the green fields of Eden, but the golden streets of the New Jerusalem is all humbug. I passed to spirit life from North Salem, N. Y., and my name was Catharine R. M. Eggleston.

course. In this connection we will digress to remark that although we, who had impeached the genuineness of the communication put into the mouth of Gertrude Hazard by a personating spirit, at the *Banner of Light* circle, were present, when that spirit came to Mr. Hazard, yet she made no sign that we had wronged her, nor did Mr. Hazard dare ask her whether we had done so. Had it not been that we did not want to interfere with the seance we would have asked the question ourselves. As it was, we were strongly tempted to do so. We have a right to conclude, either that the spirit of Gertrude Hazard was totally ignorant of the existence of that spurious message attributed to her, or knowing it, avoided humiliating Mr. H. by declaring it spurious, and hence that we were right in what we said about it.

We will close what we have now to say concerning this most successful and satisfactory seance, by stating that we examined the cabinet while Mr. Keeler was yet in it and positively testify that it was impossible that the various human forms that came out of the cabinet, could be anything but what they purported to be. We ask Mr. Hazard to use his influence with the *Banner of Light* people, to have his own version of this remarkable seance published. He owes it to himself, to Mr. Keeler, to the *Banner* people, and to the public to do so. The fact that Mr. Keeler is a medium for spirit form materializations can never again be successfully questioned, for all the lies that the enemies of truth can utter, will never suffice to wipe out one single perfectly attested fact. Rail on, you sorely pressed votaries of error, it will avail you not; lie away until, you are blue with impotent rage, it will avail not. That which is true must and will prevail.

WM. R. TICE'S RECENT MOVEMENTS.

After waiting nearly a year, since he brought suit against us in the civil courts of this city, to recover ten thousand dollars from us, for having laid bare, in a light as clear as the noonday sun of a cloudless sky, his dishonest and disgraceful attempt to destroy Alfred James as a medium, and turn mankind against him as a man; Wm. R. Tice has mustered courage enough to inform us by a filed declaration, what it is he complains of. We have read and re-read that declaration, and find that Mr. Tice has not dared to include in his complaint, our exposure of the vile conduct of himself and brother, connected with the Bundyite outrage perpetrated by them and others, in the city of Brooklyn, upon Mr. James. Our statement of the facts connected therewith showed that Wm. R. Tice, had claimed to have taken from the person of Mr. James, a large amount of costly paraphernalia, unlawfully and violently, and had appropriated them to his own use; or that in pretending to have done so, in order to injure and discredit Mr. James, he had been guilty of the vilest attempt to deceive the public as to Mr. James' honesty; either of which offences should forever disgrace a man occupying the position that Mr. Tice and his friends claim he does occupy. Mr. Tice well knows that Mr. James could never prosecute him for robbing him of things he never owned, and hence has held on to his torgery, thinking that thereby he could compel Mr. James to appear to fear the assertion of his rights. This contemptible dodge will not serve William R. Tice, for Mr. James has instituted civil proceedings against him, and all the scoundrelly acts of this dishonest, bad man, will be brought to light, so far as Mr. James is concerned. So far as we are concerned, we stand prepared to prove the truth of all we have said in the way of exposing Mr. Tice's public conduct, and when we are through with him, he will realize his proper position, which now he seems incapable of doing.

As it is proper we should inform the public who the man is that is seeking to brand us with the stigma of slanderous untruthfulness, we publish the following information regarding him and his brother, Thomas S. Tice, who has been his associate and helper, "to weed fraud out of Spiritualism," by the infamous methods we have from time to time shown up. It has been the boast of those who have defended the outrages committed by these men on mediums, that they were honest, honorable and successful business men, who were above doing anything mean or dishonorable to injure others. We have known otherwise, and claim that this must be acknowledged to have been correct, in the light of the following transactions. We clip this item of business information from the columns of a publication called *The Jewellers' Circular*, New York, for April 1881.

"Thomas S. Tice, of Brooklyn, has made an assignment with preferences to his brother of \$20,000, and \$5,000 to his bank of deposit. His liabilities are stated at \$63,000; assets \$40,000. Mr. Tice's failure was a great surprise to the trade, and comments upon it, not at all flattering to Mr. Tice, are freely indulged in, as it was supposed that his credit was strongly backed by good real-estate security."

Now, it is possible for a man to fail without any moral delinquency on his part, and such a man should have the respect and sympathy of his fellow-men. But we ask whether there is any one, not entirely lost to all sense of business honor and integrity, who can approve of business transactions such as this statement indicates? Would any man make such a preference as that of a brother's claim with such a showing of other obligations to honest creditors? We have in this business transaction the evidence that Wm. R. Tice and Thomas S. Tice are not the men to air their claims to respect and confidence. What

right had Wm. R. Tice to accept that preference by his brother over his other creditors. None whatever if he was an honest man. We look upon a transaction like that as worse than robbery or theft.

We wish we could believe that Thomas S. Tice was a loser by his failure, for then we could pity him. That his business standing is shattered to rise no more, is certain; and that is right. Let us hear no more of the high character and business integrity of Wm. R. and Thomas S. Tice, the slanderers and persecutors of Alfred James, and the deadly enemies of ourself and paper. This is a pretty outcome of the Brooklyn Bundyism that was set on foot to hunt us down. Better get back to your holes, for there you will be driven in the end, as all will be, who raise their puny hands to stay the resistless march of truth. Thus one after another of these assailants of mediums go down before the power they are opposing.

A NUT FOR OUR ACCUSERS TO CRACK.

We need not remind our readers of the series of remarkable communications that we have been publishing ever since we started *MIND AND MATTER*, which have been given through Alfred James' mediumship. So perfectly unique and phenomenal have they been, that cavilers and doubters have questioned the honesty of the medium and ourself as to their production; and have alleged that those communications have been the result of collusion between the medium and ourself, and not purely the uttered thoughts of spirits, who controlled the insensibly entranced medium. In the light of the facts to which we now call public attention, we insist that we have the right to ask that we shall not in future be suspected of bad faith in publishing similar spirit communications. In other columns of this number we publish two spirit communications of a very remarkable character, given through Mr. James, before a public convention, where hundreds were present, and which were phonographically reported as they fell from the medium's lips. In this instance at least, the theory of collusion and bad faith falls to the ground. These communications were given under the most unfavorable circumstances for the controlling spirits and medium, and yet how perfectly they are established by recorded facts and their authenticity corroborated. That coming from Dr. Francis Buchanan is not only surprisingly identified, but is most instructive as well. We ask all our readers to examine with close attention those communications and accompanying facts. We feel it a duty we owe to Messrs. Rowell and Hickey to testify to the wonderful accuracy of their method of stonographic and phonographic reporting.

Spirit Addresses Given Through Alfred James, Medium, at a Public Convention of Spiritualists and Spiritualists at Vineland, N. J., April 24, M. S. 34. Reported by Messrs. Rowell and Hickey.

GOOD MORNING, MY FRIENDS:—In my material life I was a Scotch Presbyterian, and a hard-headed one at that; but my life was rather an eventful one, and I changed from Scotland to India in the way of business. It was through a conversation with an intelligent Brahmin that I became convinced that they had a higher religion than the religion of Jesus. They had nobler precepts—without rewards for good actions—all good should be done with a desire to benefit your fellow-creatures without any recompense whatever. But no person can do a good action without being recompensed. They become so finally—that is, it returns to them in the way of a sweet and peaceful conscience. In this way it is invaluable. But you will find all this in a work written by me, called the "Genealogy of the Hindoo Gods." You will find set forth in that work all that I learned, but it was not given as unprejudiced as I now wish it had been. Spiritually, this life in India is calculated to lead persons to seclusion. They want to keep away from the heat and from one another. In fact, there is a lassitude comes over the system of Europeans living in India. The consequence is that they devote more time to the study of metaphysics and spiritual subjects. You will find in India all those circles that Spiritualists hold to-day, but they are secret—they are exclusive; and where this is so, it tends to make the manifestations better. It would be far better for Spiritualists, if you want holy communion to be rather more exclusive in your seances. If you are not thus exclusive, you should at least show courtesy to your mediums, and treat them properly, and not disturb the conditions or the phenomena. [Here the control complained of the strong light and requested the bandaging of the mediums' eyes.] As I was speaking of spiritual phenomena in India—all mediums there have to be schooled—that is, not exactly educated, but surrounded by such conditions as strengthen their powers and enable them to give such manifestations as will convince the most sceptical. The same course thoroughly followed out by any Spiritual society or collection of Spiritualists, would result in giving you such manifestations as no honest sceptic could deny or doubt. While one person becomes easily convinced, another is always seeking in the phenomena of nature for something to reconcile his idea that spiritual phenomena are nothing more than physical phenomena—that there is nothing spiritual about them, and they are accounted for upon that plane by Materialists. The most intelligent of them, at least, do not deny that the control of mediums is a phenomenon, but they deny that it is outside of nature, or anything from those that ever lived in human bodies—that is from spirits. This idea is one that is keeping progress back—this trying to find in physical phenomena all that man craves or desires. If this is so, then man is the greatest failure that this planet ever produced. If all his affections—all his life and hope die when he dies, then I say man would be indeed a failure. [Applause.] But we should all allow for the phrenological structure of the brain. There are brains in this world so constituted that they never can believe anything; there are other brains so constituted that they can believe every thing; but happy is the man who has a brain that can draw a medium between these extremes. [Applause.] My life, as I have said, was an eventful

one—not an adventurous one—among those secret rites of the Hindoos; and in returning here, to-day, I feel an interest in publishing the fact to you that there is no Christ to save you but the Christ within you; by that I mean the true principle of that which is right in your action toward your fellow mortals. That kind of Christ is the one to save you, and no other will. I say this positively, because the first thing I did when reaching the spirit life, (and I died in 1820), was to seek for Jesus Christ. I have never found him—I have never found a spirit that has seen him; but I have found millions that were waiting for him, and never one of them had seen him. Then I thought, if that was the case, there might be a possibility of accounting for it on the materialistic plane—under the same idea that you Materialists have here; so I, on a spiritualistic plane, accounted for the absence of Jesus Christ by supposing he was so high that nobody could reach him. I found there was nothing at all in that idea; for the spirit that becomes so very pure that he has no affinity for his brothers and sisters of earth is no spirit for us. [Applause.] Again, returning to my home, I undertook to teach, at my place in Perthshire, Scotland, the religions of the East amongst my Scottish friends. I ended how? By becoming a permit—ostracised—that man is insane—every finger was pointed at me as I walked the streets. Now this fanaticism is one thing more I wish to speak upon. I say to you all, beware of any kind of fanaticism. My name when here was Francis Buchanan, a doctor of medicine. If any friar dares wish to ask questions, and in my way I can see any point in them, I will answer them. [A few questions were asked by the audience, and some of the answers called forth tumultuous applause.]

We take the following facts concerning Dr. Buchanan from "The Scottish Nation; or, The Surnames, Families, Literature, Honours, and Biographical History of the People of Scotland." By William Anderson: Edinburgh, 1860:

"Francis Buchanan, of Leny, surgeon, and author of several works relative to India, was born at Branziet, in the Parish of Callander, Perthshire, February 15, 1762. He received the elementary parts of his education at Glasgow, but studied for the medical profession at the University of Edinburgh, where he received his degree in 1783. Soon after he was appointed assistant surgeon on board a man-of-war, but after serving for some time, he was obliged to retire from the situation on account of bad health, which kept him for some years at home. He appears to have gone out to the East Indies sometime before 1791, as we find the following reference to him in Dr. Robertson's account of Callander sent to the editor in that year, 'The most learned person who is known to have belonged to this parish is Dr. Francis Buchanan, at present in the East Indies. In classical and medical knowledge he has few equals, and he is well acquainted with the whole system of nature.' In 1794, he was appointed surgeon in the East India Company's service in the Bengal establishment, and was sent with Captain Symes on his mission to the Court of Ava, at Amerepore in 1795. In 1798, the board of trade of Calcutta, employed Dr. Buchanan to visit the district and neighborhood of Chittagong, on the west border of the Birman Empire. In the following year, he was employed in describing the fishes of the Ganges, of which he published an account in 1822. His attainments in the department of natural history and statistics became so highly appreciated that, in 1800 he was chosen by the Marquis of Wellesley, then governor of India, to examine into, and report upon, the entire agricultural and manufacturing systems and products of the districts, then recently acquired by the British arms, as well as those of the adjacent province of Malabar. The result of inquiries was, after his return to England, published in 1807, with the title, 'A journey from Madras through the countries of Mysore, Canara and Malabar for the Purpose of Investigating the State of Agriculture, Arts, and Commerce, the Religion, Manners and Customs, the History, Natural and Civil and Antiquities, in the Dominions of the Rajah of Mysore and the Countries Acquired by the East India Company.' Of that work a writer in the *Edinburgh Review*, for October 1808 justly remarks, 'After all the deductions that can be made from Dr. Buchanan's authority, his book remains an interesting and valuable publication relating to a country then scarcely known in Europe. He has rendered an essential service to the Indian historian by collecting a variety of inscriptions extant in the temples of India. The reviewer sums up his opinion of this work by saying, 'those who will take the trouble to peruse Dr. Buchanan's book will certainly obtain a far more accurate notion of the actual condition and appearance of India, and of its existing arts, usages, and manners, than could be derived from all the other books relating to it in existence; but they will frequently be misled as to its religion, literature and antiquities, and must submit to more labor than readers are usually disposed for in collecting and piecing together the scattered and disjointed fragments of information of which the volumes are composed.' In 1802, Dr. Buchanan was appointed to accompany Captain Knox on his Embassy of the governor-general to Nepal, thus again changing the scene of his labors from the south to the northern part of Hindostan. In the course of this journey, and residence in Nepal, he made large additions to his collections of rare plants. A description of Nepal, which he wrote at this time, he transmitted to the Court of Directors, and it remained unpublished until 1819, after he had retired from the Company's service, and was independent of their smile or frown, when with fuller material he brought it out under the name of an 'Account of the Kingdom of Nepal.' On his return from Nepal, he was appointed surgeon to the governor-general, the Marquis Wellesley. In 1805, on the recall, at his own request, of his noble patron, he accompanied him to England, and in the following year he was again sent out to India by the Court of Directors, for the purpose of making a statistical survey of the territory under the presidency of Fort William, which comprehends Bengal proper, and several of the adjoining districts. Several papers taken from this survey were communicated by him to the Transactions of the Royal Asiatic Society. After being engaged in this laborious occupation upwards of seven years he returned to Calcutta; and in 1814 he became superintendent of the botanical garden in that city. The objects of his ambition had now been fully attained in India; his services had been not only honorably acknowledged, but liberally rewarded by the East India Company; he had acquired an ample fortune; and he natur-

ally felt anxious to retire from the enervating influence of an eastern climate and the responsibilities and labors of public service, to spend the remainder of his life, and enjoy his well earned wealth and reputation in his native land. He accordingly left Calcutta in 1815, and on his arrival in London he presented to the Court of Directors his collections relative to India, consisting of drawings, of plants, minerals and drugs, coins and manuscripts, also some papers on the geography of Ava, several genealogies, and his notice on natural history! Soon after his arrival in England, Dr. Buchanan proceeded to Scotland and spent the latter years of his life at Leny in Perthshire. An estate to which his father had succeeded as heir of entail. In 1821, when the Marquis Wellesley was appointed lord-lieutenant of Ireland, Dr. Buchanan was asked to accompany him in an official capacity, but he declined the offer on account of his health and love of retirement. In 1826 he was appointed a deputy lieutenant of Perthshire. The same year he established his claim to be considered chief of the clan Buchanan. He devoted much of his time to the improvement of his residence at Leny, and introduced into his garden and grounds many curious plants, shrubs, etc. He was a member of several learned and scientific societies, and a fellow of the Royal Societies of London and Edinburgh. He died June 15, 1829, in the 67th year of his age.

In this, the only biographical sketch of the life and labors of Dr. Buchanan extant, nothing whatever is said of his work entitled "A Genealogy of the Hindoo Gods," published in 1819. In a footnote, however, in giving a list of his works, it is mentioned with this remark: "This work was drawn up by Dr. Buchanan before leaving India, with the assistance of an intelligent Brahmin." Is it not a most singular thing that none of the English, American or French Biographical Dictionaries or Cyclopedias give any biographical notice of this distinguished and learned man? Is it not evident that this omission was designed? Why was this unless for the reason that he published in 1819 the suppressed publication we have named. I say suppressed, for while his work on his Travels in Mysore are easily to be found, no mention is anywhere made of "A Genealogy of the Hindoo Gods," no doubt a most important work, and one that no doubt made an unfavorable comparison of Christian ethics with the superior ethics of the Brahmins. From the time that book appeared, Dr. Buchanan lived in strict retirement. But from the character of much of his large 4to work in 3 vols., which we have just examined, we find the fact everywhere apparent that the Hindoos were Spiritualists in 1798 when Dr. Buchanan investigated the Hindoo religion. As specimens of this fact we will cite the following sentences among many hundreds of similar ones:

"The small rude temples so common in this country, and which, from the simplicity of their form, are probably of great antiquity, are all dedicated to *Saktis*, or to spirits worshipped by the low castes, and never to any of the great gods."

And again:

"The *Manis* of Carnata, who are demons of the first magnitude, must be carefully distinguished from a kind of *Brahmans* of the same name, who have been surnames of the greatest honors, and whose memories persons of all ranks venerate. The *Brahmans* never openly worship the *Manis*; although it is alleged that in private many of them make offerings in the same manner as they do to the *Saktis* or destroying female spirits."

And again:

"In this part of the country the spirits of bad men are called *Frikas*, and are believed frequently to torment the living. The diviners are supposed to be able, not only to tell what *Frika* is afflicting a family, but also to expel the evil spirit."

We will not rest until we can find, if the work on the Hindoo Gods is still in existence, a copy of it. It appears it was a quarto volume, and why it is not mentioned in any of the catalogues of books that we can find, is a mystery, if not suppressed. But how did Alfred James know anything of Francis Buchanan? It was only after the greatest search that we found any clue to his history. That the controlling spirit should have mentioned that work especially, shows the importance he attaches to it, as a spirit, as throwing light upon the underlying basis of Brahmanism. We defy any Christian or materialistic enemy of Spiritualism to shake the authenticity of that spirit communication, or to show that it is not what it purports to be, a spirit communication. It was given at the morning session of the convention. The following was given at its evening session. It is not any less astonishing. The question under consideration was "Spirit Materialization."

"MY BEST GREETINGS TO YOU, MY FRIENDS:—Your subject of materialization to-night, is one that no spirit, even if he was as high as an archangel in the spirit life could do justice to; because it is in reality to bring to you Materialists the millennium. In the end you will all be blest by the science of materialization, whether you despise it or not. Materialization, as a study, is only in its infancy, and its demonstrations at present are, at times, very imperfect. But there are other times when harmonious conditions exist, and persons with a desire to know the truth, really enjoy communion with angels in the physical form or in a duplication of the form that they inherited when here in material bodies. And to illustrate the *modus operandi* of materialization, as understood by me as a spirit; when you move your arm, as has been said by one of your speakers here to-night (Mr. Hurn,) there is a waste of force, and just that simple propulsion of your fist through the atmosphere of this room; (the gesture was made with the medium's arm,) has moved molecules of matter that will never come together again in the same shape in a million of years. Now when you understand that you are only to-day in the A. B. C. of even physical science, you will understand that you stand at the letter & as far as spiritual science is concerned. Again in this materialization, there are living germs of matter floating in this atmosphere, and when a spirit with strong spiritual desires, re-

quires these living germs, that once contained certain forms in this life and certain colors that have been reduced, as you say, but which still leave their impress of matter with this spirit, with strong desires to prove the life beyond the grave to you Materialists, if that spirit collects all his forces and wishes to concentrate that matter, it will come to him, and he is re-clothed in his habiliments that he wore in the natural form. Also in making up this physical body, he can by the same process—the force of mind upon matter—produce the clothing formerly worn when in mortal form. Man is the highest embodiment of matter, the highest form of matter, and controls it. When his mind exercises its force of concentration, its force of desire, that all-powerful wish to come back and show itself to its fellow-mortals here, it can perform this, and sometimes does so perfectly, but oftener imperfectly. But still all spirits in materializing, or in personations, or transformations, desire to get as near as possible to what they once were on this material plane, or else utterly fail to identify themselves to their friends. Again, in these materializations your belief does not affect these manifestations; but I tell you what does: to bring the harping, carping nature to those seances—to come with a majestic tread and say, "I know it is a humbug—I am satisfied there is no truth in it." There is no chemist living to-day upon this physical plane, and trying to find out the secrets of matter, who, if he would commence any new experiment and say, "I know I am going to fail," would ever accomplish anything. So in the investigation of Spiritual science, you must of necessity give finer conditions for these manifestations than anything else that is now occurring on this planet; for materialization is the evidence of the truth of the hereafter to you—evidence of a palpable truth that will convince all your physical senses; and this is the kind of truth that will win hard-headed scepticism to the belief in Spiritualism. And now again, let us look at these Materialists. There is no believer in the sacred books of any nation but what knows materialization to be true. The most ancient books of every nation, all confirm the theory and reality of the phenomenon of materialization. We will take your Christian Bible for instance. We find there that Lot was warned of the destruction of Sodom by the angel or spirit, and that this angel means messenger and nothing more, who sups and eats in the house of the Lord. We find three angels doing the same thing on the plane of Mamre with Abraham. We find it in the case of Balaam, when the angel stood in the way and spoke to the ass. We find it in all history. I could name over countless cases that I have read of, when in the mortal form, and know to be true as a spirit; but it is not necessary, because these things have been so referred to by every spiritual lecturer and demonstrated by spiritual mediums, that there is no earthly use to waste words upon the subject of materialization, except to show you where you are all wrong and how to set yourselves right. You can only set yourselves right by investigating it and you must not make up your mind on attending one seance or a dozen. It may take fifty or a hundred before you can obtain that positive proof that will make you a believer in materialization. As for myself, in Rome, in my day, we had necromancers and priests; we had all kinds of phenomena that are known among you moderns; but they were kept from the masses. It was not allowed for them to dabble in these holy mysteries, as they were called. Now there is nothing mysterious about this. It is the only fundamental religion on earth to-day—the only one that has a real, solid basis. It is pure and simple. You have only to become receptive to spirit influences and use your reason to satisfy yourselves of their truth. My name was Paulus Amilius Macedonius.

Owing to the control having been partially yielded before the name of the spirit was given, it was not given correctly, and in our subsequent search for corroborative facts we utterly failed to find any historical reference to such a Roman as Macedonius. At our regular weekly sitting with the medium we told his Indian guide, Wild Cat, of our disappointment, when he instantly said: "Brave Roberts, the name is Macedonius and not Macedonius as it was given." With this new light we again began our search, but could find no biographical account of such a man. Finding no Macedonius or Macedonius of Rome mentioned, we sought to find some mention of a Paulus or Amilius, that would give a clue to the identity of the spirit, but in this we were equally unsuccessful. By the merest chance, under the name Amilianus, we found this reference to Macedonius in Smith's Dictionary of Biography: "Amilianus, the son of L. Amilius Paulus Macedonius, was adopted by P. Cornelius Scipio Africanus; and in another place we found him spoken of as the conqueror of Macedonia. In the British Encyclopædia, under the head, Macedonia, we found that Paulus Amilius, a Roman Consul in A. D. 108, completely conquered the Kingdom of Macedon, then under the reign of Perseus. Thus acquiring the surname of Macedonius. Why a biographical mention is not made of him in any of the general biographical works is not a little strange; but such seems to be the fact. We confidently believe it was the spirit of that distinguished Roman who gave that remarkable communication. Why he should have come to speak to the question of the truth of spirit materialization, then under discussion, rather than some other spirit, was unfortunately not explained. The communication is a most impressive one, let it be viewed as it will.

EDITORIAL BRIEFS.

Dr. C. J. RICHARD is very successful as a healer. He is now located in Portland, Me., where he has a large practice.

Mrs. CLARA A. FIELD—according to Prof. Denton, one of the best psychometrists he has ever met—has been developed in the phase of answering letters in the same way as she examines minerals. She may be addressed at No. 19 Essex St., Boston Mass.

Mr. J. WILLIAM FLETCHER can be consulted professionally at No. 1208 Mt. Vernon street during May. Public reception every Thursday evening at 8 o'clock.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 605½ North Eighth street.

SPIRITUAL MANIFESTATIONS.—F. H. Granger, materializing and physical medium, will give cabinet seances on Tuesday and Wednesday evenings of next week, at the hall Eighth and Buttonwood streets; entrance 505½ North Eighth street. Admittance 25 cents.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

Mrs. Dr. ABIE E. CUTTER is about returning from her sojourn in the South, and expects to be at Onset Bay, East Wareham, Mass., by May 15th, and hopes to have her new Mediums' Home on Wicket's island in a sufficient state of forwardness to make a trial of it by July 1st.

Mr. J. Wm. FLETCHER, the celebrated medium, lectures in Philadelphia during May; in Beverly, Mass., the first two Sundays in June; in Leeds, Maine, and Neshaminy Falls, during July; and at Lake Pleasant in August. For autumn engagements address him, care of the *Banner of Light*, Boston.

Mr. PHILLIPS, the celebrated medium for independent slate writing and other phases of physical manifestations, is now located at the residence of Mrs. Maxwell, No. 1208 Mt. Vernon street, this city, where, he informs us, he is receiving about as many calls as he can attend to. We have personally tested Mr. Phillips's powers and do not hesitate to say that he is, in our opinion, one of the best and most reliable mediums for independent and impressional writing that we have ever had among us, and withal, a very pleasant mannered gentleman.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.—We have the pleasure of announcing that we have secured as speaker for our next quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers have been invited to participate; and there will be good instrumental music. The meeting will be called to order Friday at 10 o'clock A. M., sharp; so please govern yourselves accordingly. All lovers of truth are invited to participate. The Omro friends will entertain free as far as possible. Wm. M. Lockwood, President; Dr. J. C. Phillips, Sec'y.

We are pleased to announce that Mrs. Elsie Crindle, of San Francisco, Cal., expects to be in Philadelphia the latter part of the present month. Mrs. Crindle is among the most remarkable mediums for spirit materializations in the world, and the manifestations at her seances unsurpassedly convincing of the truth of Spiritualism. This, all know who have attended her entertaining and instructive seances. Mrs. Crindle has been, for a week past, giving seances in Chicago to large and appreciative audiences. We are glad to know that the people in this city, who desire to learn the truth of Spiritualism, will have so good an opportunity to do so at any early day.

DEVELOPING CIRCLE.—By request of several persons I will form a new developing circle of seven gentlemen and six ladies, to meet once a week for eight weeks at a place to be named hereafter. The conditions under which persons will be admitted to this circle are: First, that every person who shall become a member shall be at the place of meeting promptly at 8 o'clock; second, that persons who shall absent themselves from the circle shall pay the fee as if they were present. Terms of admission to the eight circles, \$2. Address or call upon James A. Bliss, 713 Sansom street, or H. A. Beach, 2322 Master street, Philadelphia.

We have just been favored by a call from our estimable friend, Dr. W. B. Fahnestock, who has been making an extensive tour through the South, where he has been laboring to convince the people of the facts of his wonderful science of stativolence; and judging from what we have seen of some of his subjects, he must have labored with marked success; and we are strongly inclined to the belief, that there is much in the system, if not all he claims for it. The Doctor is on his way to the city of Lancaster, where he intends to locate for sometime, and where he will be pleased to hear from and serve his friends. We have also received a call from our friend Solomon W. Jewett, the well known healer, who is on his way to his home in Vermont from his sixth trip to California. May he live to make many more.

We trust that our friends and the friends of Mr. Alfred James will not feel that he has been placed in affluent circumstances by the ostentatious benefactions of Luther Colby and Thomas R. Hazard, who sought in that way to persuade Mr. James to regard us as his enemy, and as being unworthy of his confidence and respect. Mr. James is still compelled to live in a very humble way, but through the generosity of the friends who have contributed thus far for his relief his condition is

greatly improved. Mr. James is doing a work as a medium that is destined, yet, to overcome all bigoted opposition to Spiritualism, and therefore has a just claim to the recognition and encouragement of Spiritualists generally. He requests us to thank the friends who so promptly responded to our appeal on his behalf and to express his grateful appreciation of their kindness. Money remitted to us for him will be acknowledged in MIND AND MATTER and handed to him.

The first number of *Advance and Review*, an eight page quarterly journal, edited and published by Mr. James A. Bliss, is before us. It is a neat and spirited paper, filled with interesting and varied reading matter calculated to entertain and instruct those interested in the Spiritual and Liberal movements. Mr. Bliss is an earnest, intelligent and fearless advocate of that which he knows or believes to be true, and throws his whole soul into whatever he undertakes. We shall be very much mistaken if this modest quarterly does not soon grow into a monthly and the monthly into a weekly, as its merits become more and more known. We give Mr. Bliss the right hand of editorial fellowship, and welcome him to the battlefield for truth, justice and right. Mr. Bliss sends out a twenty-five thousand edition of this number, and as the paper is well worth the price at which it is published, he should receive a large accession to his already encouraging subscription list. Price of subscription, twenty-five cents per annum; single copies 8 cents. Address James A. Bliss, 713 Sansom street, Philadelphia.

SPIRITUAL Camp meeting at Lilly Dale, Cassadaga Lake, N. Y. The fifth annual camp meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence on the third day of June next, and continue until June 26th. Dr. J. M. Peebles, C. Fannie Allyn, Mrs. Lydia A. Pearsall, Judge McCormick, Miss Jenny Rhind and Lyman C. Howe, are engaged to speak. Henry B. Allen, the noted test and materializing medium is pledged to attend. James G. Clark will furnish the music. The Dunkirk, Alleghany and Pittsburgh R. R., runs by the grounds, and trains will stop within one-eighth mile of the meeting. Passengers on the Lake Shore and Erie R. R., change at Dunkirk. Those on the Atlantic and Great Western, change at the junction, four miles east of Jamestown. The D. A. W. & P. R. R. will carry at reduced rates during the camp meeting season. Admission to the grounds 10 cents; board 90 cents per day. The steamer Water Lily, will make frequent excursions for the benefit of pleasure seekers. All reliable mediums invited, and will be hospitably treated. Come and share the heavenly baptism. THEO. C. ALDEN.

We had the pleasure of attending the morning and evening meetings, at Academy Hall, corner of Spring Garden and Eighth streets, on Sunday last, both morning and evening, and heard the able and eloquent spiritual discourses delivered by that unexcelled inspirational speaker, J. Wm. Fletcher. The deep sorrow to which he has been subjected by the most unjust and shameful persecution of his noble devoted wife, by the British government, does not seem in the least to have impaired his oratorical powers, but on the contrary to have given fire and energy to his utterances, to a degree not before manifested, animated and forcible as is his usual style of speaking. At the Sunday evening meeting after the close of the lecture, Mr. Fletcher gave several very remarkable tests in the way of spirit identification, one of which to our personal knowledge was most perfect. A lady present had no less than four of her sons and a grandchild described to her, all of whom gave their names, and communications that left her no possible reason to doubt the actual presence of her loved ones. Mr. Fletcher will continue to lecture morning and evening, at the same place, each Sunday in May. Heretofore Mr. Fletcher has only given the tests of spirit identification after the close of the evening lecture. He announced that he would hereafter do so at the morning lecture also. These lectures are remarkable for the great practical suggestions that characterize them. Go and hear Mr. Fletcher and see whether we commend them any too highly.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—ED.]

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

A Vitaphathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

A. F. Ackerley's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WERKE.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
MAGNOKETA, IOWA.

Dr. A. B. DOBSON.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully,
MISS DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle at 8 o'clock by Mrs. Powell.

RHODES' HALL.—Spiritual Headquarters, 505½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. LOONIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 63 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 369 North Tenth Street.

Mrs. Hohlock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Dr. Rozilana T. Roz, Healing and Test Medium, 440 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 501 North Broad St., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test seances every Tuesday and Friday evenings. Sittings daily, No. 1109 Watkins street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m., and 2 to 6 p. m.

25 Outfits sent free to those who wish to engage in most pleasant and profitable business known. Everything new. Capital not required. We will furnish you a rubber-stamping a day and a quarter for a month without charging a thing away from home or over seas. No risk whatever. Many new workers wanted once. Many are making fortunes at the business. Ladies make as much as men, and young boys and girls make good money. No one who is willing to work fails to make money every day than can be made in a week at any other business moment. Those who start at once will have short road to fortune. Address H. HALLIST & Co., Ltd., Malden, Mass.

FOR MIND AND MATTER.

SPIRITUALISTS AT THE HOUR OF DEATH.

BY D. M. FOX.

Professing Christians often say: "Spiritualism will do very well to live by, but not to die by." Our reply has usually been: "Very well, that is just now our greatest need; we want something good to live by—believing that what is good to live by will be the best for us when the hour of change comes."

We are now in the 34th year of Modern Spiritualism. Many of its early disciples have passed through the gateway of death. What is the record? Have we an account of a single instance among the thousands of Spiritualists old and young, of a "death-bed repentance"? Not one. On the contrary, we have innumerable instances of deaths the most triumphant. Perhaps not the religious frenzy characteristic of some Christians—that being a legitimate result of the emotional nature of their religion; but a calm, peaceful, yea, happy and oftentimes exultant exit from mortal to immortal life; has been witnessed at the bed-side of dying Spiritualists. Is it not time that we accept this challenge of our Christian friends, and manifest our willingness to compare notes with them?

The writer could give many marked instances of this character, which have fallen under his own observation during a twenty-five years experience in Spiritualism. Such is not his present purpose, but to call attention to two very marked instances that have occurred during the past week. The first relates to one still living here, but evidently soon to pass on. Monday last I received a letter from L. Perkins, Osceola, from which I make the following extract. He had not thought of its being made public, but I feel sure that such a brave soul will not regret the use of his words, if good can thereby be accomplished:

"As I contemplate my present illness (consumption) to be my last sickness, I may hope for the exalted privilege, the present spring, of graduating to the spiritual sphere. Though it may appear premature to make a request that Mrs. Fox deliver the discourse upon that event, it is my wish that no unfavorable circumstance will prevent her compliance with this request. I have an ardent desire, upon the separation of the spiritual and material, that the services shall be conducted with that degree of harmony that can only be administered by the student of our grand philosophy. Pardon me for this that may seem an eccentricity."

It is perhaps needless to add, that Mrs. F., in response, wrote a cheering letter accepting the invitation, and will go to Osceola to participate in the ceremony of committing to the earth the temple of clay now inhabited by such an excellent spirit. The other case to which I refer is that of

DR. PAUL CASTER,

who, last week, passed on from this city to the higher life. So many thousands from almost every State in the Union have visited this justly celebrated healer, it is almost unnecessary for me to refer particularly to his history. I will, instead, send the following, written by the editor of the *Daily Courier* the day after his death:

CASTER.—At his residence in Ottumwa, at 5 P. M., April 18, 1881, in the 54th year of his age, Dr. Paul Caster.

The deceased was a remarkable man. His power of healing with laying on of hands, was admitted and believed in by thousands of persons who had been treated by him, and who had witnessed his cures. Although in the minds of a great many, there is a belief that he possessed no powers of healing outside of what is vaguely termed "animal magnetism," all will give him credit for being an honest, sincere man, who at least believed in himself, and knowingly practiced no deception on the community. He was honest and frank in all his business transactions, and although a member of no church, and a Spiritualist in his belief, was always a cheerful giver to churches, and ready at all times to aid with his influence and money any matter of public interest. The cause of his death was a combination of diseases and a general giving way of all his vital organs.

Dr. Caster was born in Henry county, Indiana, on the 30th of April, 1827, of respectable parents, with whom he resided until 14 years of age, when his mother dying he went to Elkhart, Indiana, and was at the age of 21 married to Miss Nancy Hatfield, who bore him five children. He engaged in farming for three years, and in 1856 moved to Leon, Iowa, and afterward to Missouri, where he ran a mill. His wife died in 1862, and he was again married to Mrs. Sarah Ferrel in 1864, who bore him four children. He returned to Leon in 1867 without a cent of money, and announced himself as a "faith doctor," and afterwards travelled from place to place in this capacity until 1868, when he located in Ottumwa, where he continued to practice until his death. His books show that he accumulated in the thirteen years of his residence here, above all expenses, the sum of \$98,000, a greater portion of which he invested in real estate, and the building of his infirmary and residence. He was a very illiterate man, not being able to read or write.

He was anxious to have the ministers of the gospel about him at his death to show them that he was a Spiritualist, and would not die professing a belief in Christianity. His last words were spoken to D. H. Emery, and were, "Do you see the angels; yes, they have come, and I am going home with them this time." He leaves a wife and eight children.

Sunday, April 24, by request of the family, the subject of Mrs. Fox's discourse was the "Life, Work and Death of Dr. Paul Caster." The City Hall was filled to its utmost capacity with most attentive listeners. Of the discourse I will let a correspondent of the *Daily Courier* speak; the following being taken from Monday's issue:

THE LECTURE AT THE CITY HALL, SUNDAY AFTERNOON.

Editor *Courier*.—Will you accord me a little space in your columns to notice the discourse of Mrs. Nettie Pease Fox, Sunday afternoon, on the "Life, Work and Death of Dr. Paul Caster?" It seems I cannot let this opportunity pass of saying something that is pressing upon my mind, and must be said in regard to this tribute to our friend, and I but express the feelings of the relatives and many of the friends when I say that the words of the gifted speaker, so just, so fitting, so truthful, were eminently satisfactory and duly appreciated.

The wonderful laws of nature, it was said, attracting the atoms, balancing the forces, beginning the education even before a conscious existence, made this man the peculiar individual that he was; so organized him with a peculiarly sensitive

brain, with the chemicals of the body so arranged that he was an instrument in the hands of invisible powers for pouring upon or passing to the diseased, streams of magnetic life, restoring the disturbed conditions, and bringing back to health hundreds, and even thousands, who, all over the land, bless the name of Dr. Caster.

This was a great gift, and made his heart flow out in tenderness, and love, and pity, and charity to all the world. Without the opportunity of education, of culture, Spiritualism educated and ennobled his nature; for by and through it he had teachers and companionships that the world knows not of; rounding and perfecting a grand moral character and a noble manhood, and enabling him to look upward and onward, and outward to a better world, and a higher life, and going down by its light through the dark valley of the shadow of death triumphant, not by faith and hope alone, but by a glorious knowledge of immortality.

This was the life, the character, the death of a great man. Great in the possession of a wonderful power to bless the world; and well was it used. And the portrayal of this character Sunday afternoon filled our hearts with thankfulness.

Perhaps, Mr. Editor, I may trespass too much upon your kindness, but I cannot forbear to add that this great and beneficent power has not shown itself only in a few isolated instances along the ages, but it is an ever present power, seeking, through every avenue, channel and instrument, to bless the world in multitudinous ways; and so we have to-day many manifestations, not only through the healer, but the sensitive organism and the sensitive brain, that becomes inspired to speak to us truths that come flowing along the magnetic currents and lines established between this and the unseen, between the mortal and the immortal; and individuals have the knowledge of the beautiful beyond that gladdens and brightens all this life. They are enabled by their own inherent powers, to see and know of what they speak, and by the aid of those who are ever present, an unseen host, are enabled to meet the ignorance, the contempt, the coldness, the social ostracism, the scorn of the world, with calmness; are enabled with courage to think their thoughts and speak them: to be true to truth, to live for it, and, if necessary, die for it.

Dr. Caster was so well aware of the fact, that almost invariably after the demise of a Spiritualist, Christians lose no time in circulating reports, either that unhappiness and anxiety as to the future, or that repentance and belief in Christ, was manifested in the last hour; that he took the precaution of sending for the Methodist minister (Mrs. Caster being a member of his church) to be present, with Spiritualists in the last moments of his earth life. The minister complied, and admitted that he had no doubt that Dr. Caster saw angels or spirits, as he claimed; and that it was in accord with the teachings of the church that they could and do come and are often seen in the dying hour.

If this be admitted—if there is a way open for spirits to come at the time of, or an hour before death, why not a day, a week, months or years before? There is little question that spirit communion so vehemently opposed by the church, as being the work of the devil, evil spirits, etc., is about to be accepted; not cheerfully, but because of the many revelations through Modern Spiritualism, it is compelled to this course for self-preservation. It will try hard to preserve with it, its old dogmas, but gradually light from the spirit world will dispel these dark relics of the past; and the art of Christianity, as a system, will be known only in story.

"Bright days of which the angels sing,
Speed onward with your endless spring,
And let the golden age come in
Triumph, with no stain of sin."

An Appreciative Letter from Indiana.

RICHMOND, Ind., April 4, 1881.

Editor *Mind and Matter*:

I am so highly pleased with the last copy of *MIND AND MATTER*, that I feel that I ought to write and tell you that I think it is the best copy that I received since I first subscribed for it more than a year ago. I cannot approve the manner of your expression of your honest convictions, but I like the earnestness and zeal manifested for the good of humanity, and the firm stand you take in the defense of mediums. I am a medium myself, and I think I know, from experiences, something of the terrible trials and tribulations to which mediums are exposed, and must endure as long as there is so much ignorance in regard to the necessary conditions for spirit communion.

None but mediums can understand the nature of sufferings endured by those through whom we receive instructions from the spirit world. The struggle the world has been obliged to pass through, as represented in the last copy of your paper, under title, "The thirty-fourth anniversary of Modern Spiritualism," had been presented to me in the same aspect as there represented, before I knew of *MIND AND MATTER*. And I know that it did take just such a train of events to bring forth the men that would be equal to the crowning task of founding this great Republic, as you say in that article. And when I have seen Washington, and conditions have been such that I felt his influence combined with that of other revolutionary heroes, and I could understand and realize their present zeal for the welfare of humanity, and also understand their clearer perceptions of the principles of government, my soul has been filled with enthusiasm, and I desired to see circles or schools established, under the proper conditions to receive instructions, which they could give; that the people of this country might get a knowledge of those principles and apply them for their own good and the good of all humanity. My desire has not abated, but my enthusiasm has somewhat.

I did not expect to write so much, but the inspiration came and so you have it. I intended more especially to note those articles in the last copy of your paper which meet my approbation. Your views in regard to the *Globe*, Eglington and the *Banner*, I heartily endorse. And your views as expressed in the article under title "Where do they stand," I think are sound. I take the *Banner* but before I subscribed for it or knew *MIND AND MATTER*, I did not like the spirit of its editor. It seemed to me that they were pandering to public opinion, but I subscribed for it to get the general news, and the contributions of others that I might learn what they were doing or trying to do. I wrote them (the editors) a letter a few weeks ago, giving some of my views of Dr. Buchanan's lecture on Christian Spiritualism. They published such parts only as suited them. Hoping you may think this worthy of a place in your crowded columns, I am truly yours for justice.

BENJ. FISHER.

Mrs. Dr. Abbie E. Cutter's Work.

JACKSONVILLE, Fla., April 23, 1881.

To the Editor of *Mind and Matter*:

I was greatly interested in the communication from Zachariah Jans, (the inventor of the telescope), in *MIND AND MATTER* of March 20th, as it corresponds so closely with communications I have been receiving from the spirit world for a number of years, viz: "that all discoveries and inventions in every science and in all departments of life, originated in the higher life, and were then impressed upon the human brain and worked out through human agencies." The spirits have said to me, through a number of mediums, a great many times, that when people would lay aside their prejudices, and would invite assistance from spirits, and make conditions for them to work through, they would come and give much valuable instruction upon all scientific subjects, explain laws that have never been understood, and give ideas upon new sciences that can be worked out for the great good of humanity. What the spirit world want, and are anxiously waiting for, is a place or places, and people who will work with them, and make conditions under their direction, so that they can give instructions and practically demonstrate the discoveries they have made in spirit life that have never yet been given; and to perfect those that are as yet only partially understood by those in the earth, or primary department of life.

That people carry into spirit life the same desires, energies, likes and dislikes, in fact, all the elements and characteristics of the mind or spirit, while clothed with the material body, and that they are not removed or changed by death, but continue on in spirit life, we have had, and are daily having positive evidence of. And for the past fifteen years they have been urging upon me, by independent slate writing, (and from trance mediums), through Dr. Slade, Peter West, Charles Foster, Mrs. Cooper and others, their desire to have a place established on the earth plane, where they could come and prove, beyond the possibility of a doubt, that they not only retain the same interest in all matters, but are perfecting the work they commenced on earth, and have made new discoveries which they are anxious to give directions for carrying out here.

There are over forty thousand churches of all sects and denominations in the United States; we have every grade and system of schools, colleges, and universities, for educating the people in science, art, literature, mechanics, etc.; we have hospitals, reformatory institutions, insane asylums, prisons, etc., founded by every sect, for the higher development of humanity.

We have had thirty-three years, positive evidence given of a continued existence beyond the grave, yet our friends who have graduated to that higher school, have had no schools of technology, no universities, no hospitals, nor laboratories, nor other places established for the spirit world to have an opportunity to experiment with material things, and practically demonstrate what they can do.

Those who read in *MIND AND MATTER* during the winter, some account of Wicket's Island, and the work the spirit friends wished to do there, will be pleased to hear that the directions of the guides have been carried out so far, that on the 31st of March the corner stone was laid. The part of the building is up, and my family have moved into it; a large and steam launch have been built, the wharf and other preliminaries are being completed, and I hope and trust the good angels will be able to keep up my health and prosper my efforts, so that I can build the large house and have it ready by July; so that those spirits who desire to give mortals the benefit of their instructions will be able to do so.

Wicket's Island is situated in Onset Bay, about half a mile from the shore of Onset Bay Grove, East Wareham, Mass., where the Spiritualists have their annual camp-meetings, one of the most beautiful and healthful places on the American continent. This island was selected by the spirits for their work, and I was chosen to carry out their directions as far as I could; and here let me say, that since last August, when this work was given into my hands, I have had almost daily evidence of their ability to govern the whole matter, I came south for the purpose of earning the money to assist in establishing this place, by direction of Spirit Dr. John C. Warren, who spoke in an audible voice in presence of seventeen persons at a circle, held last November, at the house of George Kelley, New Bedford, Mass., Mrs. Nelson Collins, the medium; Dr. W. telling me what places to visit and assuring me that the spirit band would accompany me and assist in my labors; which they have done with most remarkable success.

My husband, youngest son and his wife, who have kept the house at the grove this winter during my absence, with two of my other sons who have gone there to assist in the work, all went onto the island, and under the corner-stone where the southwest end of the house will rest, they deposited a can with the following articles and writing:

"This can, deposited under the corner-stone of a house to be built on this island, this year, by Mrs. Dr. Abbie E. Cutter, which is to be the nucleus of a home or institution devoted to the development of Spiritualism, and for the benefit and good of both mortal and spirit friends."

"This can contains papers of the time, circulars, books and a picture of Mrs. Dr. Abbie E. Cutter, the founder and builder."

"This can and stone are placed here this day, March 31, 1881, being the 33d anniversary of Modern Spiritualism, by Dr. George T. Cutter, Charles Cutter, George Cutter, Willie P. Cutter, Emma M. Cutter."

This is to be a place where spirits will come to teach as they did in earth life, and every apparatus and convenience that would be supplied in the same kind of an institution that would be built for mortals to work or teach in, they want provided for them. Spirits will be brought here to be educated, mediums will come here to be developed and where they can receive practical instruction from scientists and teachers in every department of life. The obsessed, the insane and all diseased persons, all deformities of body or spirit will, if possible, be under the direct treatment of spirit physicians.

I am anxious to complete the work—to see what our spirit teachers and scientists can do when conditions are made as they direct, and a place and all things supplied for and dedicated to their use. Then, if Benj. Franklin, Dr. Warren, Zachariah Jans, or any other person, wishes to demonstrate what they can do, I want to be able to invite them to come and the two worlds be able to work together for the uplifting of all.

When I or any of my friends pass to spirit life I

want to have a place where the new-born spirit can be taken, and at once learn the laws of controlling either some human organism, or material element, so that the work commenced here may go right on over there, just the same as in this life we graduate from one grade to a higher, and places and teachers are all ready to receive us.

It is the greatest wish of my heart that I might be able to make this a place where people could come who have spiritual gifts, are sensitive and not understood by those who surround them here, and are consequently retarded in their development, or thrust into some asylum, pronounced insane by friends, when at such a place as this their gifts would be made beneficial to themselves and the world. But having no means and no such place to go to, their lives are blighted, and mediums who have grown weary under the persecutions of the world, and from spirits using up their vitality, and when sickness, old age or a change of development comes, they need such a place to rest and gain strength, and a fund sufficient to keep them without care or anxiety to themselves should be provided. I care not for the riches of this world, but I would like to control enough to do this work, and I will, God and the spirits helping me, as far as I can. I expect to return to the dear ones from whom I have been separated many months, for the express purpose of earning the money to establish this place for the spirit band to experiment in, and hope to be at Onset by the first of June, and complete the work sufficiently for operations to commence by the first of July if possible. Yours for the truth,

DR. ABBIE E. CUTTER.

Letter From Iowa.

COUNCIL BLUFFS, Iowa, April 22, 1881.

Editor of *Mind and Matter*:

Being detained in this town by the great overflow of the old Missouri river, (which has risen to a greater height than for thirty years, and has done a vast amount of damage, and driven from their homes, in this city and its immediate vicinity, over 1500 inhabitants, and thrown out of employment four times that number of workmen), and while waiting the resumption of travel, I have looked over the spiritual vineyard here, and give you a few items in regard to it.

There was for many years a society of Spiritualists organized and in operation here. It was prosperous for a time; they had foreign lecturers and home talent of a high order, and the meetings of the society were well attended; but the society made the fatal mistake of placing in the president's chair a Bundyite, who, from his chair, ruled that no medium should address that society unless that medium was first put under test conditions. The writer, who was there present, arose and asked the honorable president what tests he proposed to put upon mediums who might attempt to address them. The reply of the learned president was vague. I saw then clearly that the society was short lived, and so it proved, for it soon died, and the coroner's verdict was: "Death from Bundyism on the brain." But the coroner's jury were wrong, for Bundyism never settles upon any thing that has brains. It never attacks a man who can defend himself; but it usually makes war upon mediums who refuse to whack up the half of their earnings for the support of that consumptive, death-struck sheet, the *R.-P. Journal*. And so the society here died; the furniture of its rooms was sold; and the writer is told that the proceeds of the same were sent to that slanderous sheet, and its weekly editions of gutter slush sent out free to those who would not subscribe. I do not of my own knowledge know this to be so, but my informant is one of the most respectable persons in this city.

But though the society died, Spiritualism did not. A few brave workers in the spiritual vineyard still held their ground, and continued their small select circles, from which already grand results have been obtained. Two excellent mediums have already been developed, viz: Mrs. M. J. Russell, as a trance speaker, is controlled by Spirit Judge Edmonds; and I am certain of its being he, as, in 1851, I made the voyage in company with Judge Edmonds from New York to Central America, and at a seance here the spirit recognized me and described that voyage. Mrs. Russell gives promise of great usefulness in the spiritual field.

Mrs. Eggleston has been developed as a trance test medium, and is giving daily grand tests of spirit presence and power. Mrs. O. B. Glover, of Weymouth, Mass., has been sent here to aid in building up another society; and with the aid of the home workers she is succeeding. The little circle room has to be given up, for it will not hold those who are seeking light, and who want to unite with the new society. They will occupy a new hall in a few days.

Through the healing powers of Mrs. Glover, Mrs. L. S. McClennan, of this city, who has been sick for two years past, has been fully restored to health; and with her returning health comes back her clairvoyant sight, and mediumistic powers. She is a medium of rare powers, and a noble and earnest worker in the cause of Spiritualism. May success attend the efforts of the new society; and may neither the society nor any of its members ever be so unfortunate as to incur the friendship or praise of the *R.-P. Journal*. For, with an extensive acquaintance with mediums and Spiritualists between Maine and the Pacific, extending back for years, I have invariably found that where the *Journal* praised a medium, that medium so praised by the *Journal* would bear watching; while, on the other hand, where he has branded mediums with fraud and deception, I have found them to be true mediums and good men and women.

And I wish to endorse all that Bro. J. J. Huber says in your paper in regard to Dr. A. B. Dobson. I have had the same kind of tests from Dr. Dobson that Bro. Huber speaks of, and I know they were genuine.

I could say more, but I have already taken up too much space in your valued paper, which is battling for the right and the chosen instruments of the spirit world.

Truly yours,

S. C. GARDNER.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 1119 Watkins St., Philada., Pa.